

SELECTIONS

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PAPERS RELATING TO

(1) THE DEPENDENCY OF BUSTAR,

(2) A JOURNEY TO KOKAN,

AND

(3) COAL MINES AT THATAY KHYOUNG.

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REPORT

ON

THE DEPENDENCY OF BUSTAR.

THE Bustar Dependency, which is situated between the
20° 10' and 17° 40' of North Latitude
I.—General Description. and 80° 30' and 82° 15' of East
Longitude, is bounded on the north by the Kakeir Zemindary
and the Raepore District, on the south by the Sironcha
District, on the east by the Bendra Nowagurh Zemindary
under Sumbulpore, the Jeypore State, and the Sevrée River,
and on the west by the Indrawutty River and the Aheree
Zemindary. Its extreme length is about 170 miles and
breadth about 120 miles, and its area is about 13,000 square
miles. The general nature of the country is flat towards
the east and north-east, while the centre and north-west
portions are very mountainous; the southern parts are a
mixture of hill and plain. The eastern portion of the
Dependency is an elevated plâteau, averaging from 1,800 to
2,000 feet above the level of the sea, while the less elevated
western and southern portions are probably only from 300
to 1,000. This plateau may be said to extend on the south
to the Tangree Donguree and Toolsee Donguree Hills; on
the west as far as the hills between Nagatoka and Barsoor,
westward of which the country is much lower; on the north
it extends to where the Mahanuddy and Sew Rivers have
their rise; and, to the east it extends beyond the boundary
of Jeypore as far as the Eastern Ghauts. In this region
there are few hills; the streams are sluggish, and the country
a mixture of plain and undulating ground covered by dense
Sal forests. A fruitful soil, producing rich crops whenever
cultivated, extends nearly over all this plateau.

2. The principal mountains in Bustar are a lofty range

II.—Mountains. which forms the boundary between it and the Noogoor and Albaka

Talooks of the Sironcha District running north-west and south-east, and ceasing abruptly as it approaches the Tal River; a range of about equal height in the centre of the Dependency, known generally as the “Baila Deela” (from a particular peak near Duntewara, which resembles a bullock’s hump) and which extends from the Bejee Talook in the south to the Indrawutty on the north; a third range running north and south near Narayenpoor; a fourth, called the Tangree Donguree, runs east and west; and a fifth, the Toolsee Donguree, which is nearly parallel to, and but a short distance from, the south of the preceding, borders on the Sevree River and the Jeypore State.

Another, a small but very distinctly defined range, runs from north to south from Kootroo on the Indrawutty to Purneshala and Doomagoodiun on the Godavery, where it forms the first or Sintral barrier on that river.

3. The principal rivers in the Dependency are first the

III.—Rivers. Indrawutty, which rises at Thooa-mool in the Kalahundy Dependency;

its total length is about 250 miles. Entering Bustar a short distance east of Jugdulpore, it flows for a distance of about 130 miles in a westerly direction, when it suddenly turns southward, and, after a further course of about 60 miles, falls into the Godavery near the head of the second barrier; its stream is constant and rapid. From where it enters the Dependency to the falls of Chitterkote, it is of a tolerably uniform depth and free from rocks and shoals: from this point to its confluence with the Godavery it may be said to be a succession of pools and rapids. Where rushing over masses of rock, it renders navigation, or even the floating of timber, next to impossible. The water of the Indrawutty is considered by strangers unhealthy; it certainly is not agreeable. I think this is principally caused by the fact that from its source to Chitterkote, a distance of about 100 miles, it flows through a clayey soil abounding with argillaceous shales. The water is what is called “soft,”

It preserves this character nearly throughout, though let down, after having received many fine streams, it loses much of its disagreeable softness and unhealthy properties. The next river in importance is the Sevree; it rises in the main chain of the Eastern Ghauts to the south-east of Jeypore. For about 60 miles its course is westerly, when it takes a sudden sweep to the south-west and forces its way through a very hilly tract. From this it maintains a south-westerly direction generally, till it falls into the Sironcha, within the limits of the Rakapully Talook; its total length is about 200 miles, during 100 of which it forms the boundary between Bustar and Jeypore. This river is navigable to a certain extent as far as Koonta, a small village in the Bejee Talook of Bustar, about 25 miles from its mouth; but the rest may be said to be of the same character as the Indrawutty: its stream is also constant though not plentiful. Towards the upper part of its course it is called the Kholop, and is not known as the Sevree; hence the difficulty that has hitherto been experienced in obtaining any information as to its source. Below Sponkum the source of the Sevree is unknown even to the inhabitants on its banks, while of the Kholop they are utterly ignorant. On the other hand, enquiries in Jeypore regarding the Sevree are equally fruitless; the name is unknown, although every one affirms that the Kholop flows into the Godavery somewhere very far away to the south. The Tal (or Talpeir as it is sometimes called) may be said to be the next stream both in size and importance; it has its source among the loftiest peaks of the "Baila Deela," and flows in a southern direction for a distance of about 80 miles (60 of which are through the Dependency) till it falls into the Godavery.

The other streams in Bustar are the

Kotrec.	Dunkunée.
Bhowerdeeg.	Joreewag.
Markundy.	Mulgeer.
Narungee.	Pamul Gowtum.
Bhaskeil.	Chintawag (in Chintulner Talook).
Gongela.	Chintawag (in Bhopalputum).

All these streams are perennial, as also many smaller ones not worthy of mention. Natural lakes in Bustar there are none, and the tanks are generally small and few in number.

● The soil throughout the greater portion of the Depen-
Soil.
 dency may be said to be a light clay with an admixture of sand, better suited for the raising of rice and wet crops than dry cultivation; indeed, with a good supply of water it is as fertile as without it it is poor and incapable of producing rich crops. There is good soil capable of producing cotton in many parts and of a superior description, but the light clayey rice soil is in the proportion of 10 to 1 of black or dark-brown cotton soil.

4. The divisions of the seasons are the rainy season
Seasons.
 from July to the middle of November; the cold season from November to April; and the hot season from April till the earlier rains, which are uncertain, but generally fall in June.

The rains are heavier towards the close of the season, when they come chiefly from the eastward. From enquiries and comparison with other parts of the country, I should say the fall is about 50 to 60 inches per annum. Easterly winds are most prevalent during the rains. The cold season is said to set in suddenly. Northerly winds prevail at this time.

Frost is not quite unknown,* though of late years the winters are said to have been milder. It is, however, cold enough around Jugdulpore during a few days of January and February to cover water that may be standing in pots in the open air with a thin coating of ice; and hoar frost is to be seen in the morning. Heavy dews are common during the cold season, and they last as late as March and April owing to the great amount of moisture in the soil.

At the commencement of the hot season storms are frequent, and the air is pretty cool till May. Hail storms of great violence are frequent, and occasionally cause much damage. The thermometer in the highest uplands around Jugdulpore and to the north of it seldom rises above 90 or

95 in the shade in the hottest months, while in the other parts of the Dependency, especially towards the Godavery, the heat is great, the mercury rising as high as 112.°

I regret that, there being no means of recording meteorological observations in Bustar, I am unable to furnish any reliable data on the subject. Any registers of the thermometer kept while continually moving from place to place would be more likely to mislead than furnishing an index to the ranges of temperature.

According to the statements of the inhabitants, the sickly months are in September, October, and November, when fever and dysentery prevail; the latter disease also commences after the first fall of rains and while the rivers are in flood.

5. I regret that I am unable to give more than a meagre description of the geology of this unknown region. The range of hills which separate Bustar from the Noogoor and Albaka Talooks are principally composed of vitrified sandstone, exceedingly hard and of a pinkish color. These hills increase in height as they approach the Tal River, within a mile or two of which they abruptly terminate in high scarped precipices of 50 to 150 feet high, while the height of the hills themselves cannot be less than 3,000 feet over the level of the sea. These hills are a continuation of the sandstone ranges which run from near the confluence of the Wyne Gunga and Wurda Rivers through the Zemindary of Aheree and the Sironcha Talook, with similar ranges on the right bank of the Godavery opposite Sironcha. These sandstone ranges are all parallel to each other, and from 5 to 15 miles apart their direction is invariably north-west and south-east. One peculiarity about these ranges is, that where the one on the north ceases, the parallel range to the south commences. When this ceases, the one to the south of it begins, and so on. These hills are generally steep and abrupt on their south-eastern faces and scarped near their summits, while on the reverse, or north-west side, they present an easy slope. There is but little level space on the summit of such ranges; little or no water is to be found, and the whole

surface is strewn with loose boulders of vitrified sandstone. Eastward from these high ranges of sandstone hills we pass through a narrow valley, on the eastern sides of which there are signs of a change in the formation. Greenstone and horn-blende appear near the banks of the Tal, about 25 miles from its confluence with the Godavery, mixed with coarse quartzose and felspathic rocks in various stages of decomposition. The small range which runs from Kootroo in the north to the head of the first Barrier on the Godavery in the south, which is here met with, may, I think, be called granitic; it seems to be composed principally of gneiss with broad bands of quartz. This range is clearly defined and has but few spurs.

From these hills to the eastward an undulating plain of clayey sandy soil extends to the Baila Deelas, which form a marked feature in the configuration of this part of the country. This chain extends nearly due north and south; from the south bank of the Indrawutty it averages 200 feet above the plain, increasing in height, and runs southward till it culminates in two high peaks called Nundeeraj and Pitoor Rancee, which are between 3,000 and 4,000 feet above the sea. From this point the range slightly bends to the south-east, and extends as far as the Bejee Talook and the right bank of the Sevree, and, if I am not mistaken, to the junction of that river with the Godavery. After forming the boundary between the Talooks of Soonkum and Chintulnar it loses most of its regular and well-defined character, till it is lost in irregular masses of hills as it approaches the Godavery. The formation is, for three or four hundred feet granite, then metaumphylic shales, and on the surface ironstone and laterite. Leaving the Baila Deelas behind, we descend into the valley of the Dunkunee, which abounds with small granitic hills covered with thin jungle and but scanty vegetation; further eastward the country rises till, after passing Durkuree (between Duntewara and Jugdulpore), the road gradually descends into the plain in which the Capital of the Dependency stands. Up to Durkuree the formation is granite and the hills abrupt and irregular; beyond this point a little vetrified sandstone is seen, which again gives way to clay slate of various colors,

from a faint yellow to pink, finely laminated, and with a dip of 60, to the north-west, covered with a deposit of the clayey soil so common throughout this part of the country. This clay slate extends from the Tangree Donguree range at Seetapore to Jugdulpore. Proceeding eastwards it becomes harder and of a blue color, and continues so to the boundary of Bustar and Jeypore. This blue slate is again found north of Jugdulpore towards Sewnee and on the banks of the Narungee River; it here contains iron pyrites in considerable quantities. A small steep range immediately south of Seetapore is composed almost entirely of limestone. Passing southwards we reach the extreme height of the Tangree Donguree, where we find granite, gneiss, and several varieties of talcoze rocks. As we descend into the more level parts of the Soonkum Talook we find clay slates, and, nearing Soonkum, compact limestone with gneiss.

On the eastern boundary of the Bustar Dependency laterite is met with, and at Jeypore laterite and steatite. The laterite is shapen into blocks for the foundations of houses in Jeypore. The steatite here is of a whitish yellow color; it is quarried and used as a building stone; it is soft enough to enable the workmen to cut and fashion it with adzes.

6. *Iron ore* is found towards the eastern portion of the Dependency in small quantities; but it is not much worked. It is also found in immense quantities on the Baila Deelas and in the valley of the Joreewag River, and is of good quality, but has hardly ever been worked, there being so little demand for it; it is also found in smaller quantities towards the north-western boundary.

Gold is found in small quantities in the Kotree River and towards Prutabpoor; it is found in larger quantities close to the junction of the Kotree and Indrawutty Rivers. The Sonjurees, a low caste, who form but a very small portion of the population, obtain it partly by washing, partly by forming an amalgam with mercury; it is valued at about Rupees 15 the tolah, and is tolerably remunerative.

to the Sonjurees, who, however, never work for any length of time in one place; this is probably owing to the jealousy and fears of the zemindars, who are very unwilling that the fact of gold being procurable within their lands should be known.

7. I annex a list* of the useful timber trees found

VI.—Vegetable productions.

* Appendix I.

in the Bustar Dependency, for the botanical names of most of which I am indebted to Captain Stewart, the late Explorer of Government Forests, together with the names of some trees valuable for other purposes.

To give even a short account of the useful vegetable products of a country abounding with timber and plants of so many descriptions is beyond my power. It would require a botanist to describe the many fibrous, medicinal, and edible trees and plants, as well as those useful in commerce, either for the sake of their timber, or for the resins, gums, and dyes obtained from them. The principal vegetable productions, besides grain, &c., are—

“*Ral*,” or, as it is sometimes called, “Dhoop,” a resin extracted from the *Lhorea Robasta*, a tree widely spread over the north-eastern and eastern parts of Bustar. It is exported in large quantities to the coast, where it is made into dammer, and a small quantity finds its way inland. The method of extraction is as follows:—The bark of the tree is detached in the cold season at about four feet from the ground to the extent of three or four feet; towards the close of April and in May a pale yellow resinous matter exudes, which rapidly dries; it is then collected and sold. This process does not kill the trees at once, though they begin to decay, and after two or three years are useless. The resin when burnt gives forth an agreeable odour, and is much used by the Natives as incense in their temples.

Kamela dye is the red powder found on the berry of the *Rottlera Tinctoria*, a plant which grows in the Veejapoor, Chintulner, and Soonkum Talook to a greater extent than in the others. It is called “Shendree” in Bustar and “Koonkooma” by the Telingas. I presume it is the same

as the Shendree of the Mahrattas. I have never seen the tree higher than about 30 feet, and generally less; the powder is formed as the berry ripens, and it is collected in March by rubbing it off the berries with the hand. Teekoor or Towkee is the name of the plant, as well as of the white starch which is extracted from it. It is an inferior description of arrow-root made from the bulbous root of the *Curcuma Angustifolia*, which, together with several other plants of the same order, is exceedingly common throughout the Dependency, and grow generally, as far as I have noticed, beneath the shade of large trees. It springs up at the commencement of the rains; flowers and withers in November. It is collected by the Gonds and Marias. They dig the bulb out of the ground, crush it between two flat stones, then place it in water; stir it, and pour the water away. After two such washings a yellowish white residue is left; this is spread out to dry and exported in considerable quantities to the larger towns, where it is in great demand by Brahmins and the higher castes, and used by them as food on fast days.

Oil.—The fruit of the *Bassia Latifolia* yields an oil much in use all over the Dependency. The manner of expressing it is rude; the kernels are placed between two planks which are tightly tied together, and the oil allowed to run into jars. It does not keep, however, and although the fruit is produced in great quantities, it is never exported. I have not been able to ascertain whether by some other process a valuable oil might not be extracted from it. The fruit of the *Gardinia Lucida*, which is also found everywhere in these jungles, yields an oil which, in common with that of the *Bassia Latifolia*, is used for lamps and adulterating ghee, &c.

8. *Honey, Wax, Lakh, and Galls.*—The three former are produced in large quantities in the centre and western portions of the Dependency. There are two descriptions of bees, one large and the other small; the large bees build on trees and precipices. Their combs are large, and therefore valuable to the people who collect wax for exportation. The small

bees build in hollow trees. The comb is small, and therefore less valuable to the wax exporters, yet the honey it contains is of superior quality. The Gonds are exceedingly expert in collecting honey: this is not attempted till the commencement of the rains, when the bees are stupified by the wet and cold. The larger bees when disturbed are exceedingly dangerous, and there are many instances of children, and even adults, dying from the effects of severe stinging: smoke appears to irritate them especially.* I have seen my whole camp put to flight by swarms of bees when cooking their food at a distance of some hundreds of yards from their nests.

Lakh is found chiefly in the Bhopalputum and Kootroo Talooks, and to a small extent in Veejapoor; it is also abundant in the Soonkum, Bejee, and Shana Talooks, and in the Oomurkote and Raigurh Gurhs (at present the subject of dispute between the Bustar and Jeypore Rajahs). It is probably to be found over all the Dependency, but it is only in the above-mentioned parts that it is collected, evidently on account of the facilities for exportation from the north-easterly districts to Ganjam and the coast, and from the westerly portions to the Chanda and Hyderabad markets. Towards Bhopalputum it is deposited on grass, and is said to be finer and of a richer red than that found on the Pullas, or *Butea Fundosa*. The Natives are very careful in approaching the situations where they expect to find it till the insects have fairly settled. It is said that fogs and damp weather towards the latter end of the rains are favorable to its production. It is gathered in November and December. I believe the red color of this important article of commerce is owing to the "Kino" (or red juice) of the *Butea Fundosa*; but as I have never seen that deposited on grass, I am unable to account for the superiority of this latter description. In some parts the people have a superstitious idea that those who collect it are liable to leprosy; this is probably a pure invention made by them to prevent others from collecting it.

Galls, also an important article of exportation, are formed on the *Terminalia Chebula*, which grows more or

less over the whole of the Dependency. The best galls are produced in the southern talooks, on the banks of the Sevrée and towards the western talooks; they are formed towards the close of the rainy season, and where there is a great demand, the people cut down the larger and older branches, as they find by experience that the younger the shoots, and the more tender the leaves, the more numerous and better are the galls. It is said that a small, hairy, reddish caterpillar settles upon the leaves, and, remaining there a short time, dies: the leaf curls up till it is perfectly hardened; these are gathered in November and exported; a good yellow dye is produced therefrom. They are much in demand in the Rajahmundry and Coconada markets; hence it is that they are principally exported from the Valley of the Sevrée.

9. Bustar is divided into two distinct parts, the Zemindary and the Khalsa; the former occupies nearly all that portion of the Dependency which lies south of the Indrawutty and a small tract to the north of it, while almost all the country to the north of that river is khalsa. Annexed is a list of these sub-divisions, with the number of villages and their revenues. Besides these there are the five Gurhs, Kotepard, Choonchoonda, Amerkote, Raigurh, and Paragurh, at present in the possession of the Jeypore Rajah, and the Shanah Talook, consisting of three Gurhs, which are at present included in the Raepore District. The revenues of Shanah were handed over to the Nagpore Government in 1831, in lieu partly of the tribute payable by the Bustar Rajah.

10. This talook is held by Ghalweer Bhopulti Pam Bhoee, originally of the Telinga Bhoee caste, but now a Gond, of about 30 years of age, and a man of some intelligence. Previous to the cession of the Godavery and the location of an Officer at Sironcha, Pam Bhoee, in common with most of the zemindars and talookdars in the neighbourhood, bore an indifferent character, and, immediately on my arrival here, I had to institute enquiries regarding a raid.

Bhopalputum.

Zemindaries.

made by him into the Noogoor Talook before it was ceded. Piunder did not appear to have been the only incentive; settlement of an outstanding claim of many years had been requested and refused by the Noogoor Authorities, and a grievance certainly existed. Under these circumstances, restitution of property with a severe admonition was considered the best mode of deciding the case. Since then, the zemindar has borne a very good character, and from the general appearance of his talook and the condition of his people, I consider that his rule, though primitive, is based on moderation and justice.

11. Pam Bhoe is related by marriage to the Zemindars of Kootroo and Aherce; he has no family. Those who are unfriendly towards him state that this is a judgment for the sins of his father, represented by all as having been a notorious free-booter, who was continually carrying fire and sword into the more wealthy tracts on the Godavery. He accumulated a considerable amount of treasure, and became one of the wealthiest dependents of the Bustar Rajah, but never prospered after a dacoity committed on a wealthy Brahmin. The plunder thus obtained brought misfortunes on the family, several of the members of which soon after died, and it was not till all the ill-gotten gains were hidden in the jungle that the ghost of the Brahmin was appeased. The talook has a superficial area of about 705 square miles, and contains, with a population of 12 to 15 to the square mile, 150 villages of all sizes, several of which, Bhopalputum, Muddair, &c., have for this wild country a rather flourishing appearance. Muddair consists of about 200 houses with 15 shops: some little trade exists between it and the larger villages on the Godavery, and it may be considered as a sort of *entrepôt* of trade for rice, lakh, wax, tankeer, and the other products of this semi-civilized district. Bhopalputum is smaller. The population of the talook may be said to be 50 per cent. of Marias, 20 per cent. Telingas, 10 per cent. Mahomedans, 10 per cent. Gonds; the remainder is composed of Kocewars and low castes. The languages are Teloo goo and Maria. Towards the north of Bhopalputum the country is not well cultivated; but along the Valley of the Chintawagoo and towards the banks of the Indrawutty rice and

sugarcane are produced in considerable quantities. Cattle of a superior description find abundant and nourishing pasturage in every direction, and the produce of their herds forms the chief wealth of many of the inhabitants. Ghee is cheap and largely exported. Teak is found in considerable quantities all over the talook, but principally on the range of hills lying north of Bhopalputum and Muddee. These forests have been let out to the Firm of Hurreedass Bhugwandass for Rupees 700 upon contract for a fixed period, a few years of which have yet to elapse. For a considerable period of the year there are great facilities for its exportation by the Indrawutty and the Chintawag, which flows into that river; though at Jectum, towards the boundary of Bhopalputum and Kootroo on the Indrawutty, there are difficult rapids, which present an obstacle to the floating down of timber from any point higher up the river.

12. The zemindary came into the possession of the family about four hundred years ago, as will be shown in the paragraph upon the history and "traditions" of the Dependency.

Bhopalputum, the residence of the zemindar, is situated about three miles from the Indrawutty: there is nothing remarkable about it. A fine tank, which supplies abundance of water for a considerable quantity of rice and garden cultivation, is the most striking object in the vicinity.

13. The Veejapoor Talook, which lies east from Bhopalputum, has an area of about 1,170 square miles, with about the same proportion of population as Bhopalputum. It is held by Oodee Dewan, a Telinga, in whose family the talook has been for about fifty years. He is about 45 years of age and bears a good character. Veejapoor contains 250 villages, all of small size, and although it is considerable in extent, yet the revenue is but little, and with difficulty realized, as most of the talook is a hilly barren country. Veejapoor, a village of about 200 houses, is the residence of the Dewan: it is pleasantly situated, and is the largest and most thriving village in the talook. There are several shops,

and traders from Chinnoor and Madhapore in the Nizam's country frequently come as far inland as this. The language in this talook is Teloogoo and Maria. The population is composed mainly of Marias and Telingas.

14. Which comprises an area of about 375 square miles, and contains 30 villages, is held by "Nagul Dora," a Telinga, and by caste a shepherd. The talook has been in possession of this family from the time the power of the Bustar Rajalis was established. The revenue is but small, as the talook from time immemorial has been exposed to raids from the Nizam's country and its neighbours of Bustar. Indeed, the zemindar, who, from fear of the Albaka and Cherla Talookdars, (with whom he had been for many years past at feud) had left the talook and betaken himself for refuge to some villages he possessed on the Baila Deela range, about forty miles east of Poteekul, only returned to his estate last year. I have set his mind at rest regarding some incursions made by him into the neighbouring talooks on the Godavery in retaliation for many inroads upon his villages, and have encouraged him to settle down at Poteekul and attend to his estate in person. There is but little cultivated land in this talook, and the inhabitants, having so long been exposed to a state of chronic warfare, are in great poverty; the soil is good, and now that law and order have been restored, Nagul Dora expects a rapid improvement from the return of many of his villages to their homes. The greater part of the population consists of Kocewars and shepherds, with a few Telingas and other castes, and the language spoken throughout the talook is Teloogoo. The village of Poteekul, where Nagul Dora resides, is pleasantly situated on the right bank of the Talpeir; it consists of but 20 huts of the rudest construction.

15. This small talook, which has an area of only 50 square miles, was granted to the present zemindar's father on occasion of his having rendered good service to the Nagpore Government in 18 , in arresting one Dhurma Rao, a rebel. It consists of but ten villages. The population is composed

V.—Poteekul.
III.—Lingagireo.

of Telingas and Marias, with a few other castes. The languages spoken are Teloogoo and Maria.

16. This talook, sometimes called Kotapilly Pameir, consists of about 60 villages, and has

IV.—Kotapilly.

till lately been held by a family of Telingas. Owing to the late manager having encouraged and permitted the Cherla Talookdar to commit raids in Poteekul, he has been removed from the talook by the Rajah, who has brought it under direct management. It has an area of about 408 square miles; the soil is poor and unproductive, and the condition of the inhabitants, owing to their vicinity to lawless neighbours about, as wretched as it possibly could be. Considering the trade in teak that has been carried on for the last thirty or forty years in this talook, it is surprising that the condition of the people is not better. I can only account for it from the circumstance of the talook having, for several years past, been under the management of two separate branches of the same family, and from the small amount of revenue being insufficient for their wants after satisfying the claims of the Bustar Rajah. The facilities afforded for the exportation of timber, its chief and most valuable production, by means of the Talpeir and Chintawag Rivers, which intersect it, are great. There are the remains of a fort on the top of one of the sandstone ranges, which here ends in lofty and abrupt hills of about 2,000 feet over the level of the plain. The walls, made of loose boulders, are still to be traced, but the fort itself has long been abandoned, and no traditions regarding it exist in the neighbourhood. As in Veejapoor and Poteekul, the principal product is rice, with a coarse description of jowaree, raised by the "Dahee" method of culture, which will be described in its proper place. The late manager, Kunaya Dora, has been granted, as subsistence allowance, two villages in the Veejapoor Talook, where he now resides.

17. The village of Kotapilly is deserted. Pameir and Teklet, the chief villages of the talook, contain about 50 houses each; the population consists of Koewars or Gonds, with a few Telingas. The language is throughout Teloogoo.

18. The Bejee Talook till lately was under the manage-

VI.—Bejee.

ment of Jugga Razoo, the zemindar, a Rajpoot of about 50 years of age, and a man who made himself notorious in this part of the country for his predatory exploits and acts of oppression. It contains 100 villages and comprises 855 square miles. The Government demand having been some years ago summarily raised by the Bustar Rajah from Rupees 500 to Rupees 800, Jugga Razoo, failing to pay this, was at last arrested, taken to Bustar to account for his shortcomings, and the talook brought under direct management. A Thanadar, on a monthly salary of Rupees 10, was placed in charge, and few precautions taken to keep a check upon his doings. Last year he was called upon for his accounts, and being unable to explain satisfactorily why he had not collected more revenue, he was thrown into prison by the Rajah. Another person, equally incapable and unable from his status to resist the temptation of taking advantage of his position to better himself in a pecuniary point of view, has been placed in charge. The consequence of many years of such misrule is, that the talook is all but depopulated, and although there are said to be 150 villages, yet many of them are deserted, and the inhabitants, who have remained, are in a most abject state of poverty. The inhabited villages are 12 and 15 miles apart, and although there is a certain demand for labor, caused by the timber trade, which is, perhaps, more flourishing here than in any part of the surrounding country, yet the condition of the people is miserable. Teak forests exist along the southern boundary of Bejee; towards the centre and northern parts the country is covered with small timber of an inferior description, standing in undulating plains covered with high grass. The soil is fertile. Bejee itself was uninhabited when I visited it; it is a poor hamlet, situated north of a small range of hills, with two small tanks near it, from which a little rice land is irrigated. Jugga Razoo, the zemindar, is connected by marriage with the zemindar of the adjoining talook of Chintulnar; he has one son, Tumma Razoo, a silly, delicate-looking youth, of about 20 years of age. The population consists of Koeewars, with a small percentage of Telingas

and other castes. The language spoken throughout the talook is Telooḡoo.

19. This talook is held by Runga Razoo, a Rajpoot lad, of about 18 years of age, shy and

VII.—Soonkum.

somewhat deficient in intelligence, and who can neither read nor write; his father and mother died many years ago. The consequence is, that the family, which consists of Runga Razoo and his two sisters, has been entirely neglected, and the estate has been in the hands of successive Dewans and relations more bent upon gaining their own ends than in either directing the young zemindar or improving the condition of the people.

20. The superficial area of the talook is 408 square miles and it contains 90 villages. The population is greater in proportion to the size of the talook than in most of the other zemindaries. It may be about 18 or 20 to the square mile; the more populous villages are on the bank of the Sevrée, which is here a stream about 250 to 300 yards in width. The soil is fruitful, and rice, with moong, voodit, and tobacco, are cultivated. Lakh, wax, horns, galls, and ral are exported to some extent down river to the Godavery: oranges, limes, plantains, and guavas can be had in their season, which is more than can be said of any of the other talooks. The orange trees are to be found in the villages bordering on the river; their culture is not attended to, and no trouble is taken to improve their quality. If tended with care, the fruit would no doubt be much finer than it is. The barbarous inhabitants pluck them when unripe and make them into pickles.

21. At Soonkum I found several specimens of the *Caryota Urens* and *Janipha Manihot*. The *Palingra* grows all over this talook, and the *Mhowa* is abundantly spread over the face of the country, providing liquor, food, and oil for the whole population.

22. The village of Soonkum Proper is situated about $\frac{3}{4}$ of a mile from the river, but "Rungasagor," or "New Soonkum," is built on a high bank over-hanging the Sevrée. The former contains about 70 huts, the latter about 50,

consisting chiefly of the zemindar's relations and dependants. A fine tank lies between Rungasagor and Soonkum, but being close to the river, it is nearly useless for purposes of irrigation ; it is covered with the white lotus, the bulbous root of which is eaten by the poorer classes. Cattle are plentiful, and very good bullocks can be purchased for Rupees 5 to 8, and many are yearly taken away by dealers who come up from Rajahmundry and Ellore for the purpose. All classes are greatly addicted to the use of opium ; they say that they never take to this until they contract fever, in which disease it is considered beneficial. Camphor is also given to fever patients.

23. Teak is of a larger size and more plentiful in Soonkum than in any of the other talooks of the Bustar Dependency, both on account of its distance inland and the difficulty of floating it down the Sevree, which, although better adapted for this than the Indrawutty, is still very dangerous ; owing to the numerous rocks and rapids ; it could only be floated down during the months of October and November, when the water is tolerably high. The worst part of the river is from Soonkum to the confluence of the Sillairoo, a distance of fifty miles, a succession of rapids and bushy islands. A little distance below Soonkum, at the village of Ramaram, there are dangerous rapids, presenting a serious obstacle to the floating of timber above Soonkum : however, as far as Salmce, which is under Jeypore, the river is of an uniform depth, with slow current and tolerably free from rocks.

24. The inhabitants are principally Gonds or Marias ; of this class there are about 90 per cent., two per cent. of Gonds or cowherds, two per cent. of Rajpoots, two per cent. Telingas, two per cent. Hulahees, one per cent. Mahomedans, and one per cent. low castes. On entering the talook from the south Teloo goo (which in that direction is the only language spoken) gives place to Hulahee, which is a mixture of the Chutteesgurh dialect, with many Teloo goo and Murathee words. Towards the river the people are somewhat civilized and decently clothed. In the interior and towards the north-western boundary, which is a wild,

hilly country, the Marias are a most uncivilized race, forming a contrast to the people on the banks of the Sevree.

25. This talook is under the management of its zemindar, a Rajpoot, named Bapee Razoo, an active man, of about 40 years of age. Till lately he bore a bad character. When I

VIII.—Chintulnar.

arrived at Sironcha I found a charge against him of highway robbery of Rupees 2,500 from certain Brinjarees, who had the misfortune to be obliged to pass through his talook. The same measures which were adopted with regard to the zemindar of Bhopalputum were resorted to in this case, and I have had every reason to be satisfied with his conduct. Though illiterate, he is shrewd, and, I think, has turned over a new leaf within the past eighteen months. His sister is married to Jugga Razoo, Zemindar of Bejee, and the children of both families have intermarried. The talook comprises an area of 486 square miles and contains 100 villages, the largest of which are Chintulnar and Jiggergonda. The zemindar resides at the latter; it consists of 100 houses, and half the population is composed of the zemindar's personal attendants. Nearly the whole talook is a rice-growing country. On the Baila Deelas, to the east and north-east, there are several villages, the inhabitants of which subsist by the cultivation of kosra, mandia, and other inferior grains.

26. The Mhowa (*Bassia Latifolia*) is abundant over the talook. The inhabitants are principally Marias, although there are 20 per cent. of Telingas, Rajpoots, Mahomedans, and lower castes.

27. This is held by Ram Shah, a Gond, a young man of about 28 years of age, who is intimately related to the zemindars of Bhopalputum and Aherree. The family originally had possession of the Soorjagurh District; now in Aherree, but were driven out by the Maharrattas. This talook has an area of 1,072 square miles and contains about 150 villages; the population, which is very scanty, is mainly composed of Marias, with a few Telingas, Mahomedans, and other castes.

IX.—Kootroo.

Teloogoo is spoken in the southern parts, but Maria is the language of most of the population. The greater portion of the talook is forest, and although the soil is good, yet the proportion of cultivated lands to waste is, perhaps, less than in any other part of the Dependency, except in the tract called Ubujmard, a portion of which, on the north bank of the Indrawutty, is embraced within the limits of this talook.

28. The principal products are rice, moong, oodit, and kosra; the latter is cultivated by the Marias on the slopes of hills: the natural production of the forests, however, constitute a considerable source of revenue. Honey, wax, lac, and towkeer are exported in some quantities to the larger and more populous towns on the Godavery. Ram Shah resides at New Kootroo, which is about four miles from Old Kootroo, on the banks of the Indrawutty; the latter was deserted some years ago on account of its being subjected to inundations from that river. New Kootroo is a village consisting of about 50 huts; it is situated near the eastern base of a range of granitic hills running north and south. A tank, from which, perhaps, a couple hundred acres of rice land are cultivated, lies to the west of the village. A small fort, now in ruins, stands on a high mound over the tank. The villages next in importance are Bhyrumgurh, Godema, and Tocenar; the two latter are held by relatives of the zemindar.

29. Traders from Chinnoor, Madhopoor, and Muddair come to Kootroo, and thence sometimes go as far east as Bhyrumgurh, but never beyond it. They bring cloth, opium, beads, and tobacco, and return with rice, wax, lac, &c.

30. Purlakota is under the management of Chein Shah, a Rajpoot by caste; it contains about 50 villages, but as I have not been able to extend my tour so far to the north-west, I cannot give a description of it from actual experience. It is represented to be similar to Koetroo. The zemindar is a promising young man, of about 22 years of age.

IX.—Communications, roads. 31. There is not a single made road in the Dependency, although the configuration of the country and the nature of the soil

are rather favorable than otherwise to the construction of fair weather cart roads. Appended is a Statement of the principal routes existing in Bustar, with a general description of the obstacles to be encountered. The great length of these routes, the utter stagnation of trade, and the difficulty of obtaining common laborers (for skilled labor throughout the length and breadth of the land there is none), go far to induce me to consider that any large expenditure under this head would not recompense us. It is, however, for other general reasons, as well as on political grounds, very necessary that certain lines should be opened out in this wild tract, of which so little has hitherto been known. In many places the country is so favorable for wheeled carriages, that, if the thick jungle on each side of the present track were cut down and uprooted, the communication would be complete during the fair season. There are, however, at certain points difficulties of a serious nature to be surmounted, and for this an efficient establishment would be necessary.

32. There is one route, which, as soon as the navigation of the Godavery is opened, will assume considerable importance. I allude to the great Bunjara route from the southern portion of the Raepore District, which passes through a portion of the Dependency, and thence, through the Aheree Zemindary and Sironcha Talook, to the head of the 2nd barrier. At this point one branch leads to the large Stations on the south-east coast, the other to Hyderabad. By this important route wheat is exported annually in great quantities. Last year no less than 10,000 laden bullocks passed through Sironcha.

33. It has already been brought to notice in my letter, No. 147; dated 9th September 1861, and it need not be further alluded to beyond stating that it will become one of the principal feeders to the Godavery; the total distance from Lohota to the Pranheeta, near the foot of the 3rd barrier (to which point it should be led), is about 130 miles, over a country presenting few obstacles to wheeled carriage. Not only would it be valuable for the exportation of wheat, oil seeds, and cotton, but by this route the whole of the

Raepore District might be supplied with salt at a much less cost to the consumer than at present. A road is now being constructed from Vizagapatam to Jeypore by the Madras Government, and if the services of the Company of Sappers and Miners employed thereon were transferred to the Central Provinces, the same route could be continued, at comparatively but little cost, to Jugdulpore, and probably thence to Sironcha, which would thoroughly open up the centre and wildest part of the Bustar Dependency. The skilled labor of the Sapper Company should be devoted to rendering the worst parts, where the road leads over small ghauts, passable for carts; those portions in the more level country could be easily cleared under Native direction, with occasional European supervision.

34. The communications in this respect are exceed-

X.—Ferries.

ingly defective; there are, however, rough canoes to be had by giving a few days' notice, and as the Indrawutty is but a small stream at Jugdulpore, and there will be no necessity for crossing it lower down, except near Bhopalputum, the only ferry to speak of will be at this point, about 30 miles east of Sironcha. A sufficient number of the common canoes, which are simply trunks of large trees hollowed out, answer all the demands that are likely to be made upon them. There are canoes on the Indrawutty further in the interior, but the intercourse from one part of the country to the other is so slight that they are few.

35. In the vicinity of Jugdulpore, and along the line

XI.—Carts.

of road from Bhopalputum to Veejapoor, carts are used to some extent. But between Jugdulpore and Veejapoor the nature of the country entirely precludes the use of wheeled conveyances. At Jugdulpore the carts are of an extremely rude construction, having wooden axles and wooden wheels. Towards Bhopalputum, however, they resemble the carts common in the country around Chanda and Nagpore.

36. The intercourse between different parts of the

XII.—Intercourse.

Dependency and its villages is but slight, owing not only to the scanty

population and the absence of roads, but also to the few wants of the inhabitants, and from the fact of there being no manufactures in any of the larger and more populous villages; each village is nearly independent of its neighbour, and, except immediately around Jugdulpore, there is not a bazar in the country; the villages moreover are few, and scattered so far apart, that it is but natural that the inhabitants should have rendered themselves independent of their neighbours.

37. Except within a circumference of 15 or 20 miles

XIII.—Markets and Bazars.

around Jugdulpore, there are no bazars. In the few there are only the common necessities of life are to be obtained. There are juttras or festivals in the north-west of Jugdulpore and at the shrine of "Narayen Krishna Gootce," near Bhopalputum, at which places some little trade is transacted, and the products of the country exchanged for cloth, beads, &c. Owing to the want of a copper currency and the difficulty of obtaining cowries (the former substitute for copper), most of the trade, if such it can be called, is carried on by barter, and rice is the invariable medium of exchange in small dealings. The inconvenience of this to strangers is rendered still greater by the difficulty of obtaining cowries; so scarce are they that in Jugdulpore it is next to impossible to obtain change for four annas.

38. Both these rivers, from my own observation and

XIV.—Navigability of the
Sevree and Indrawutty.

from enquiries made from the people on their banks, I should unhesitatingly pronounce to be at all seasons utterly unfit for navigation either by boats or steamers. From its junction with the Godavery, up to a distance of about twenty-five or thirty miles, to the rapids at Jeetum, the Indrawutty may be navigable in parts by canoes. As the country on both banks is but a dense forest with few villages, the inhabitants of which only cultivate what is required for home consumption, any attempt to render this stream navigable would be but waste of money. It is not until the falls of Chitterkote are passed, a distance of 120 miles from its confluence with the Godavery, that the

Indrawutty becomes free from rocks. From this point to Nowrungpoor, in the Jeypore State, a distance of 50 miles, the river might be of considerable local importance to more civilized inhabitants; the present race do not attempt to use it.

39. The Sevree is navigable by canoes from its confluence with the Godavery to Koonta and Kullair, about 25 miles up; for some six or seven months of the year there is but so little trade and intercourse with the interior that it is little used. From this to Soonkum it is a mass of rocks, bushes, and rapids; above Soonkum, for about 50 miles, it might be used by canoes I believe, but no traffic exists on it.

XV.—Weights and Measures.

40. The following are the weights and measures in use in the Dependency:—

Table I.—Used for Salt, Tobacco, and Turmeric, &c.

24	Government Rupees	...	...	1 Seer.
6½	Seers	...	...	1 Puseree.
8	Puserees	...	...	1 Maund.
8	Maunds	...	...	1 Boja.

Table II.—Goldsmith's Weight.

8	Goonjas	...	...	1 Mash.
12	Mashes	...	...	1 Tolah.

Table III.—Measures for dry Goods.

40	Government Rupees, weight in rice...	1	Solee.
4	Solees	1	Pylce.
2	Pylees	1	Woodee or Katta.
20	Woodees or Kattas	1	Khundee.
5	Khundees	1	Pootkee.

Table IV.—Liquid Measure.

24	Government Rupees, weight of water,	1 Seer (Kucha).
8	Seers	1 Pylee.
20	Pylees	1 Khundee.

The above weights and measures have remained for many years unchanged. Cloth or lineal measure is by the cubit. Distances are reckoned in the most vague manner, and differ all over the Dependency. In general the Koss is three miles, but in Bhopalputum and in those parts bordering on the Sironcha District it is only two miles.

41. In the northern and eastern portions of Bustar the Government Rupee and Nagpore Rupee are current; the Nagpore Rupee is valued at 11 annas to the Government 16 annas. Towards the southern and western talooks the Hyderabad Rupee takes the place of the Nagpore, and is valued at 12 annas. Silver change is hardly procurable, and the utter want of copper coin is the cause of so much inconvenience, that the Rajah has begged me to assist him to introduce copper coin into the Dependency. I would recommend his request being granted, and Rupees 2,000 in copper to be made over to him at Sironcha, where he is willing to receive it.

42. All petty sales are effected by barter in rice or by cowries, but there is such a scarcity of the latter medium of exchange, that barter is generally had recourse to. The money Table is

20	Cowries	...	...	...	...	1 Boree.
12	Borees	...	...	...	...	1 Dooganee.
12	Dooganees	...	...	...	...	1 Government Rupee.

43. Manufactures there are absolutely none worth noticing; the weavers manufacture a coarse description of cloth, and the Maharahs or Pariahs weave narrow pieces of an inferior cloth, which is used for lungotees by the Moorcas, Marias, and other wild tribes. The Ghassias from the remnants of old brass pots construct new ones.

44. There are no weapons or arms manufactured in the Dependency. All these are imported from surrounding districts; the common hatchets and knives always to be

seen in the hands of the inhabitants are made at Muddair, Véejapoor, Jugdulpore, &c., by the village ironsmiths.

45. The chief exports are lakh, ral (or dhoop), wax, galls, horns, rice, shendree (or the kamela dye), teekoor, goor (jaggree or coarse sugar), teakwood, and cocoons of the thussa-silkworms; the latter are cultivated, if I may use such an expression, in Bhopalputum and some parts of Veejapoor, and are exported to Madhopoor in the Nizam's Territories in considerable quantities. No cotton, and but a very small quantity of wheat and grain is produced in the Dependency, and what does pass through on its way to the coast is exported from the southern portions of the Raepore District. Large quantities of rice are exported from Bhopalputum to Nizam's Territory. An insignificant amount of cotton is exported through Jugdulpore to the coast, the maximum being about 15 to 20 bullockloads in the year. The greater part of the cotton is exported through the Shanah Talook and the north-eastern parts, and also through the Prutabpoor Gurh on the north-west, by which route great quantities of wheat find their way to the south as alluded to before.

46. The imports are considerably greater than the exports; they consist of salt, cloth, brazen utensils, cocoanuts, pepper, spices, opium, turmeric, &c., from the coast; grain, wheat, and paper from Raepore; and cotton partly from Raepore and partly from Wyragurh in the Chanda District. The imports from the coast come by the way of Jeypore, Soonkum, and Kullair. In the western portions cloth, tobacco, and opium are imported from the Nizam's Territories.

47. The routes used by the Brinjarees are—

1st.—One which, passing up by Jeypore and Now-rungpoor passes through the Shanah Talook, formerly belonging to the Rajah of Bustar.

2nd.—Another which enters the Dependency in the Soonkum Talook and passes through Koowakoonda and

Duntewara; this is not a main route. The Brinjarees live about Duntewara and Barsoor, and their expeditions extend no further north.

3rd.—A much frequented route, which is used every year, enters the Dependency at its south-eastern extremity in the Bejee Talook, and passes through Bejee, Chintulnar, Poteekul, Veejapoor, and Kootroo to Wyragurh in the Chanda District, joining the fourth route in the heart of the Aheree zemindary.

4th.—The great track from the wheat-growing parts of Raepore to Asaralee in Sironcha near the 2nd barrier, already spoken of, and marked in the Map accompanying this Report, whence it diverges one route, proceeding to Ellore and Masulipatam, the other to Hyderabad.

5th.—A second route entering the Dependency from the Cherla Talook, and passing up the Valley of the Talpeir to Poteekul, Veejapoor, and Bhyrumgurh, where it ceases. There is a branch from this route from Poteekul to Muddair, Veejapoor, and Bhopalputum, in the neighbourhood of which it also ceases.

48. The general state of trade is exceedingly depressed and inactive, but it is to be hoped that the opening up of the roads already noticed will act as a stimulus to it. There are no Sayer Duties now levied in Bustar, and I have been very particular to impress upon the Rajah the necessity of his abstaining from levying any Duties on exports and imports, and of assisting us in the development of trade and in opening out the country.

XXI.—Trade.

49. The following are the average prices of articles obtaining in the Dependency. It of course varies according to local circumstances; for instance, rice is exceedingly cheap in Jugdulpore and the Soonkum Talook, while it is somewhat more expensive in the more uncultivated tracts towards the south-west and north-west; in these places salt, tobacco, cloth, teekoor, and shendree are cheaper.

XXII.—Average price current at and around Jugdulpore.

The following scale is, therefore, intended merely to give an idea of the average prices throughout the more cultivated tracts in tolerably good seasons. For the sake of easy comparison with the rates of other districts, the prices have been given for the seer of 80 tolahs :—

	Rice, 1st sort,	20	to	40 seers for 1 Govt. Rupee.	
	„ 2nd „	30	to	60	„
	„ 3rd „	40	to	80	„
	Kooltee,	24	to	64	„
	Kootkee,	40	to	100	„
	Oodit,	24	to	64	„
	Moong,	20	to	40	„
	Toor,	20	to	40	„
	Castor Oil,	3	to	4	„
	Purnut, Til Oil,	3	to	5	„
	Turmeric,	6	to	12	„
	Goor or Jaggree,	8	to	16	„
	Tobacco,	8	to	16	„
	Ral or Dhoop,	3	to	4	„
	Shendree or Kamela dye,	3	to	4	„
	Teckoor,	8	to	16	„
	Wax,	12	to	16	„
Not produced.	Cotton,	1½	to	2	„
Produced slightly.	Gram,	20	to	40	„
Principally exported.	Wheat,	20	to	40	„
	Salt,	8	to	12	„

50. Artizans are of course in proportion to the manufactures. I am informed that there

XXIII.—Trades and Professions.

is not a goldsmith or a carpenter in the whole Dependency; but although, I confess, I have not met with any, I imagine there must be a few, especially towards Muddair and Bhopalputum. The ironsmiths are also scarce.

51. At Jugdulpore there are only two shopkeepers, who appear to do little or no business. Throughout the rest

of Bustar, with the exception of at Veejapoor, Muddair, and Bhopalputum, there are none of this class, and necessarily in such a country there is much difficulty in procuring supplies. The system at Jugdulpore, as in Jeypore and Kalahundy, seems to be for the Rajah to keep up granaries and store-houses filled with all the common necessities of life; the grain is obtained at the cheapest rate, being in some gurls received in part payment of the land tax; it is then stored up in the Rajah's godowns and retailed to his own establishments and travellers. This accounts in one way for the absence of dealers at the chief towns of the Dependency. The poverty and unhealthiness of the country in some measure deters them from settling in the country, except in the three above-mentioned towns, where they have located themselves, and have transactions with the traders of the more populous villages in the Nizam's Territories.

52. The few weavers are of two classes: 1st, the Kosh-tas, or regular weaver class; 2nd, Maharas or Pariahs. The descriptions of cloth both classes weave are of the coarsest.

53. As for tailors, shoe-makers, &c., it may be inferred there are none in a country where the inhabitants barely clothe themselves.

54. Fever is prevalent to a great extent all over the Dependency; it is most severe during the months of September, October, and November, and is accompanied with dysentery and diarrhoea; there being no native doctors, except in Jugdulpore and in the larger villages, and even they the most ignorant of their class. The people have but few remedies: the *Agothotes Chirayetis* is used by those who live where the plant grows; where it is not to be found pepper, camphor, and opium are used, the latter, I am told, with but little effect. Judging from the appearance of the inhabitants and the prevalence of enlarged spleens and emaciated bodies, I should say that the Poteekul, Kotapilly, and Bejee Talooks are those in which fever is most prevalent, although to strangers, Native and European, the level plains surrounding Jugdulpore are fully as insalubrious as the.

denser forests. The fever appears to be intermittent, and if guarded against in time, and purgatives taken on the first symptoms of headache and disorder of the stomach, followed shortly after by doses of quinine of about 8 or 10 grains, the fever may often be warded off. Should these precautions not have the desired effect, the quinine must be increased in quantity and administered during the cessation of the complaint; the diet should by no means be lowered, but the patient should keep up his strength by nourishing food, avoiding, however, all wines and heating liquors.

55. Those who adopt such or similar simple precautions seldom have either severe or continued fever. On the other hand, should the patient neglect the necessary precautions, the probability is, that he will have a severe attack, from the effects of which he will not recover for many months. Good food, a sufficiency of clothing, and shelter at night from the dews, which are exceedingly heavy, and last till March in these forest tracts, are absolutely necessary for the preservation of even tolerable health; the want of them predisposes those who are exposed to fever and dysentery.

56. No European should venture into any part of the Dependency without a Medical subordinate attached to his camp, with a sufficient supply of medicines, including a very large stock of quinine.

57. The number of admissions to the sick list during four months, *viz.*, from 15th. January to 15th May (as healthy a time of the year as any), in my camp, which consisted of about 100 people, was 201, and the deaths 4 according to the following Return.

Return showing number of admissions and deaths in the Deputy Commissioner's Camp during the circuit in the district, from 15th January to 15th May 1862.

DISEASES.	January.	February.	March.	April.	May.	Total.	REMARKS.
Fever ...	5	69	49	23	15	161	There were 4 deaths, 3 from fever and 1 from jaundice.
Dysentery ...	...	...	4	1	2	7	
Rheumatism ...	...	...	...	5	...	5	
All other diseases,	3	12	8	5	...	28	
Total ...	8	81	61	34	17	201	.

Thus each individual, it may be said, was under Medical treatment twice in four months.

58. I have found that a sudden change in the temperature, especially such as experienced on approaching Jugdulpore from the south, where the traveller has to ascend the Takwarra Ghât, a height about 2,000 feet, suddenly from the plain below, induces fever. This was most strikingly developed as late as the end of March 1861 on my first visit to Bustar. My camp had been perfectly healthy while travelling in the Valley of the Sevre. After crossing the Takwarra Ghât and passing Seetapore, one case after another occurred, till fully half the camp were prostrated with fever. The same in my circuit this year, when proceeding to meet the Agent to the Government, Fort St. George, at Jeypore. There was but little sickness while I passed from Chintulnar to Soonkum and then to Salmee. On ascending the Pooja-reegooda Ghât, a height of about 3,000 feet over the sea and 2,000 over the plain below, a sudden and considerable fall

of the temperature was perceptible; the mercury on the summit of the hills, where I was obliged to halt two days, stood as low as 45 at sunrise and 78 at 1 p. m., being about 12° lower than below the hills. From that date fever commenced, and within a week or ten days there were few persons who had not had an attack more or less severe.

59. The nature of the soil and want of drainage on the plain in which Jugdulpore stands, and which extends on the east as far as Jeypore and on the west to Nagatoka, to the south as far as Seetapere, and on the north for about 30 miles from Jugdulpore, may have a good deal to do with the unhealthiness of this part of the country. The rice embankments hinder the little drainage there would be, and the soil, being principally clay, gets thoroughly saturated by the water standing on it for two or three months, and retains moisture for a considerable period. This is proved by the fact of water being in many places obtained by digging to a depth of 6 to 10 feet. The elevated plain in which the capital of the Dependency stands is about 1,800 or 2,000 feet above the sea level, and the thermometer is on an average ten degrees lower than what it is in the low country west of the Nagatoka Hills. This great difference of temperature, I should say, is not alone caused by the elevation of this tract; the great amount of moisture retained by the soil at a season when other districts are parched up, the consequent freshness of the verdure and denser foliage of the forests, all combine to protect the earth from the intense heat.

60. I conclude that, whatever may be the extent of country cleared and free from jungle around Jugdulpore, the fever will not decrease to any material extent, as, in my opinion, it is mainly caused by the great amount of moisture retained in the soil throughout the year. Notwithstanding the fever, to which all who visit Bustar are prone, indeed, almost certain to suffer from to some extent, the general appearance of the inhabitants does not warrant a belief that the climate is unhealthy; on the contrary, the people are generally stouter, larger made, and healthier in appearance than those towards Bhudrachellum and Rakapilly on the Godavery.

61. Several persons, originally inhabitants of Raepore and Nagpore, who have settled in Jugdulpore, informed me that at first they all suffered from fever, but that, having once recovered from it, they found the climate of Bustar fully as healthy as that of their native country, and certainly more agreeable; the hot seasons in Bustar being comparatively cool.

62. The Dependency experiences considerable immunity from the ravages of this deadly epidemic; its visits are limited to once in 20 years, and even then it is chiefly confined to the larger villages on the more frequented routes. It passed from Jeypore into the eastern portion of Bustar last rains, and carried away about 200, or 10 per cent., of the population* of Jugdulpore, and then disappeared entirely, nor have I heard since of its lingering in any part. As is natural among a superstitious and ignorant people, religious ceremonies, fast days, and sacrifices to all the known gods are resorted to to ward off the disease.

63. The nature of the country and the little intercourse between one part of the Dependency and another may be one reason that this epidemic is rare, and that it does not spread to any serious extent.

64. This disease is, I regret to say, frequent in its visits, and is greatly dreaded by the inhabitants. This is evident from the number of temples dedicated to the goddess "Matha Devee," which are to be found in nearly every village throughout the Dependency and the neighboring country. The patient in this disease, into whose body it is supposed the goddess Matha has entered, is attended to with the most scrupulous regard. On the first appearance of the disease his feet are washed with cow's milk and wiped upon the head of his nearest relative. Matha Devee is then prayed to, that, as she has honored the family with a visit, she will take it under her special protection. The patient is placed on a clean bed of fresh rice straw, and a screen put round him. The visits to the Temple of Matha Devee are frequent, and the idol is anointed with "chundun," or ground sandal.

wood, and water; the same is sprinkled from the idol to the house where the patient is, and a mark made on his forehead with the remainder. The patient's diet is confined to fruit, cooling food, and liquids: no medicines are administered.

65. It is needless to say that vaccination is unknown, but I regret to add that inoculation
 XXVII.—Vaccination and Inoculation. is practised to some extent, especially towards the eastern parts of the Dependency, where it is said to be introduced from Jeypore. Those who practise this are said to be Oorija Brahmins, who came up from the coast districts. After inoculating the subject, which is done on both arms below the elbows, he is put upon a low diet; shortly afterwards the disease in a modified form breaks out. These practitioners are said to have the powers of regulating the extent of the disease as they choose. I have not learnt whether small-pox is ever traced to have followed in the tracks of the inoculators; the people appear to have no idea of the danger arising from this practice. I would recommend that the Agents to the Governor of Fort St. George at Vizagapatam and Ganjam be addressed in the matter with a view to the immediate suppression of this dangerous practice, which by all accounts is traceable to districts under their jurisdiction.

66. Cutaneous diseases with sores and ulcers are very prevalent in the south-western parts of Bustar, towards the Tal River.
 XXVIII.—Cutaneous diseases. I cannot account for this, except that it may arise from the poverty of the inhabitants, who appear in these parts to be more wretched and unhealthy than in any other.

67. Dysentery, diarrhoea, and rheumatism prevail, the two former especially in the fever season.
 XXIX.—Other diseases. Hydrocele or rupture I have not been able to ascertain, which is exceedingly common in the Chintulnar and Soonkum Talooks, and also around Duntewara and in all parts, indeed, lying adjacent to the Baila Deela range of hills. I should say that from 10 to 20 per cent. of the population in these parts are afflicted in this manner. Their own account of it is, that it is caused by

drinking the water of nullahs during the freshes. Many told me that they had been subject to it from their childhood. At one time I considered that it was caused by carrying heavy loads on cowree sticks, for young boys of 12 and 14 years of age are often to be seen carrying loads far beyond their strength, but it is only prevalent in this part of the country, and the inhabitants throughout the Dependency carry fully as heavy loads. I have, therefore, concluded that there may be some truth in the explanation of it given by the natives, although I am not aware whether any description of water is likely to cause such results. I regret to say I have not procured any samples of the water of the streams in the vicinity of which I noticed such cases for analization.

XXX.—Tribes and Castes.

68. The tribes and castes in the Dependency are numerous.

They are—

- | | |
|--------------------------|---------------------------------|
| 1. Brahmin. | 12. Gudwa. |
| 2. Rajpoot. | 13. Moorea. |
| 3. Dhakur. | 14. Tugara. |
| 4. Kayuth. | 15. Purja. |
| 5. Teelee. | 16. Soondee, or Spirit dealers. |
| 6. Koombhar. | 17. Ghassea. |
| 7. Gahira, or Cowherds. | 18. Nae, or Barber. |
| 8. Morars, or Gardeners. | 19. Dobee, or Washerinan. |
| 9. Kewut, or Fishermen. | 20. Mahara, or Pariahs. |
| 10. Hulba, or Hulwa. | 21. Chumbar. |
| 11. Bhuttra. | 22. Jhoorias. |

23. Marias.

69. The Brahmins found in Bustar are for the most part congregated at and around Jugdulpore: they are of the following sects:—

I.—Brahmins.

70. Canoageas, Jarwas, and Ooreeahs, or Oockuls. I believe they all eat fish and are not interdicted from drinking water from the hands of the Gahiras.

II.- Rajpoots.

71. The Rajpoots are of many different classes.

III.- Kayuths.

72. The Kayuths are principally accountants, and are few in number.

IV.- Dhakurs.

73. The Dhakurs are the illegitimate offspring of Brahmins, and wear the sacred thread.

74. In Bustar and in Jeypore the practice formerly existed of bestowing the sacred thread either for good service or selling it to particular persons of certain castes, but it does not follow always that all of that caste are entitled to wear them.

75. From Nos. 5 to 10 they are too well known to be described.

76. The Hulbas, or Hulwas, are scattered over the more level and cultivated tracts of the Dependency, but are seldom found

V.—Hulwas.

far south of the Indrawutty; they constitute a numerous class towards the northern tracts. They subsist by cultivating the soil, and, with the Mooreas, struck me as the best cultivators. They dress and live better, and have a better appearance than most of the other castes; they do not eat the flesh of cows nor of swine, and wear the sacred thread as a caste.

77. The Bhuttras inhabit the eastern portions of the Dependency towards Kotepard, Pera-

VI.—Bhuttras.

gah, and Raegurh, but are not a numerous caste. They cultivate the soil and eat nearly everything, except the flesh of the cow. A good number have the hereditary privilege of wearing the sacred thread.

78. The next caste in the list is the Gudwa, or Gudba; they are scarce in the Dependency,

VII.—Gudwas.

but are numerous towards the East and Jeypore. They subsist partly by cultivation and partly by labor. The dress of the men is similar to that worn by

the Bhuttras, &c., but that worn by the women is singular and worthy of remark. A cloth, three feet by six, made from the fibre of the bark of the Kuring tree, with horizontal bands of red, yellow, and blue, each about three inches in width, is secured round the waist by a girdle, then brought over the shoulder and fastened down in front of the upper part of the body. The girdle is somewhat singular; it is composed of 40 to 50 separate cords of about 18 or 20 inches in length, which are lashed at the ends; it is fastened in front. From the number and size of the cords, this girdle gives the wearer a strange appearance. A chaplet of the large white seeds of the "Koosa" grass strung together is fastened round the hair, as are also sometimes strings of white beads; large earrings of three coils of common brass wire, certainly three to four inches in diameter, are suspended to the upper cartilage of the ear and hung down to the shoulder; another earring resembling a brass button with a stalk to it is worn in the lobe of the ear, the stalk being passed through: they seldom have noserings.

79. At the time of the Dusserah, Holey, and other holidays, both men and women dance together to the music of a fife and drum; sometimes they form a ring by joining hands all round, and with a long hop spring towards the centre and then hop back to the full extent of their arms, while they at the same time keep circling round and round; at other times the women dance singly or in pairs, their hands resting on each other's waists: when fatigued they cease dancing and sing. A man steps out of the crowd and sings a verse or two *impromptu*. One of the women rejoin, and they sing at each other for a short time. The point of these songs appears to consist in giving the sharpest rejoinders to each other; the woman reflects upon the man's ungainly appearance and want of skill as a cultivator or huntsman, and the man retorts by reproaching her with her ugliness and slatternly habits. Like most of the lower castes in this country they are addicted to drinking.

80. The Mooreas. These people inhabit the more cultivated plains around Jugdulpore, and extend on the west from Naga-

toka to the boundary of Jeypore, and from Seetapore to about 30 or 40 miles north of the Indrawutty,

81. They are skilful cultivators, their dress is a waist-cloth or lungotee, with but seldom any covering on the head; their villages are generally clean and comfortable: they have necklaces of red beads and small brass earrings; are active, hardy, and well behaved: they eat everything, except the flesh of the cow, and keep great numbers of pigs.

82. Both these castes are found in a small tract of country south from Jugdulpore, extending from Seetapore to Soonkum; they are a poor race and subsist partly by cultivation and partly by hunting: they are not so well clothed as the Mooreas, Bhuttras, or Hulbas. They eat anything, even snakes and other reptiles; they also, on occasions, of festivals, dance like the Gudwas, but are not such a characteristic race.

83. The Soondees are spirit dealers; are a numerous class and generally dispersed throughout the Dependency. Owing to the habits of the people they derive much profit from their calling.

84. They are an inferior caste; they serve as horse-keepers around Jugdulpore, and also mend and make brass vessels; they dress like the Mooreas and subsist partly by cultivation and partly by labor.

85. All these castes are well known and need no description: the two former are only to be found in the more cultivated and populous parts; the three latter are more numerous and scattered about.

XII.—Naees.
XIII.—Dobeas.
XIV.—Maharas.
XV.—Chumbars.
XVI.—Kostas.

86. The Jhoorias are found principally in the north-western parts about Narayenpoor and Purtabpore, and extend towards

XVII.—Jhoorias.

Kakeir; they are a numerous class, and subsist partly by cultivation and partly by hunting, and on the fruits of the forest. Their dress resembles that of the following caste, the Marias, with whom they may be said to constitute about a third or more of the population of the Bustar Dependency, and whom they resemble in customs and appearance. As the remarks on the Marias are applicable in nearly all respects to the Jhoorias, I propose to detail them under the following head :—

87. The Marias are the most numerous caste in the Dependency. They inhabited the Chintulnar, Bhopalputum, and

XVIII.—Marias.

Kootroo Talooks, with the greater part of Veejapoor, and extend on the east as far as Kureckote, Nagatoka, Ambabher, and Koowakoonda. Towards Dunteowasta they are known as Marias, but further towards the west they are called Goteewars, and from all I have been able to gather these classes are identical. They inhabit the densest jungles and are a shy race, avoiding all contact with strangers and flying to the hills on the least alarm. In appearance they are more uncivilized than the Moorcas, Bhuttras, Hulbas, Purjas, and Tugaras; about the same height, but far surpassing them in strength and agility. Their dress depends a good deal on their distance from civilization and upon the accessibility of the localities they inhabit. Near Bhopalputum and Veejapoor they are better clad; but in the wilder and more unfrequented parts, such as among the valleys of the Baila Deelas and towards the Indrawutty and Kootroo Talook, their clothing is of the very scanty description. I have seldom seen them with any covering on their heads, and they rarely possess a dhotee. If they do, it is generally wrapped round their loins. Generally speaking, they are exceedingly averse to the use of cold water, and as they wear but little clothing and sleep on the bare ground (in cold weather between two fires), they are often begrimed with dust and ashes. They shave the head, all but the top knot, and as they use an iron knife for this purpose, it is not surprising to find that they dread the disagreeable operation, and have recourse to it as seldom as possible; consequently, their hair, which gets excessively

matted, is all gathered up into one knot behind, or on the crown. Necklaces of beads, red and white, frequently worked into collars of an inch or two in width, are suspended round the necks of the younger men; the elder seldom wear them: the ears of all are pierced from the upper part to the lobe, and are ornamented with small earrings of brass and iron. I have often counted as many as fifteen small earrings in one ear, ending in a large one of brass or iron. On the wrists the men wear brass bracelets, and round the waist is often a girdle of cowries, double or single, for which is sometimes substituted a girdle of about ten or fifteen cords of the same form, but smaller than those already described as worn by the Gudwa women. Attached to the girdle is generally a tobacco box, made of a small hollow bamboo, with a stopper attached by a string. A small knife, without any sheath, made of iron slightly tempered, is invariably stuck in the girdle behind; they sometimes wear sandals made of the skin of the bison, or wild buffalo, and of the rudest description and shape, being secured round the instep and great toe by cords made of grass; a hatchet hanging from the shoulder, or a bow and arrows, completes the costume of the Maria as seen in his native wilds. The Marias seldom have matchlocks. I have never seen them with them, nor heard that they use them; their weapons are bows and arrows and spears. The bow is generally made of bamboo or of the *Grenrica Elastica*, and is about five feet in length. The string of the bow is, owing to the impossibility of procuring catgut, composed of a carefully-cut slice of the outside of the bamboo; it is secured by cords to the ends of the bow, and answers the purpose exceedingly well. All the Marias are expert in its use; they often use the feet in bending the bow, while they pull the string with both hands. An arrow discharged in this manner, it is said, would almost pass through the body of a man or deer: this method is only had recourse to in elevated positions, such as from the tops of rocks, hills, and precipices, upon any object below. The arrows are of many forms, shapes, and sizes; they are all pointed with iron. There are arrows for buffalo, arrows for tigers, sambur, &c., arrows for fish, for small birds, and arrows for boys to practice with, for they commence at an early age.

88. The Marias carry very heavy loads on cowree sticks. Badly fed as they are, I have not met any class of men who can surpass them in this respect. They are a timid, quiet race, docile, and although addicted to drinking, they are not quarrelsome. Without exception they are the most cheerful, light-hearted people I have met with, always laughing and joking amongst themselves. Seldom does a Maria village resound with quarrels or wrangling among either sex: and in this respect they present a marked contrast to those in more civilized tracts. They, in common with many other wild races, bear a singular character for truthfulness and honesty, and when once they get over the feeling of shyness, which is natural to them, they are exceedingly frank and communicative. Curious as all savages, the commonest article of domestic use is to them an object of interest; they are quick to observe and apt to learn.

89. Their food consists of rice where they cultivate it, but generally kosra, mandia, and the other inferior grains, with the dried flowers of the Mhowa tree and the fruits of the forest; they are also fond of tobacco. Opium, gunja, &c., are, as far as I could learn, unknown, though nearer the large villages the case is no doubt different.

90. The dress of the Maria women is of the scantiest description, and consist of a single fold of cloth around their loins, of about one to two feet in depth. Where cloth is cheap and easily procurable, they wear a small sheet wrapped carelessly around them, extending from the shoulder to the knee, but this is not often seen, and the cloth round their loins forms the sole article of attire. They are all tattooed on the face, arms, and thighs, which greatly disfigures them. The women wear small brass earrings and large bunches of beads, generally white, around their necks; also sometimes an iron hoop, about five inches in diameter, on which are strung small brass and iron rings. The women seem more careless regarding personal cleanliness and appearance than the men.

91. The Marees, who inhabit the wild and difficult country called "Madian," or "Ubu-j-mard," are of the same class as the

XIX.—Marees.

Marias; but from living in a wild tract, to which few venture, and which from its remoteness is quite unknown, they are poorer and more uncivilized than the Marias, who live in the more level country. The connection between the two is, however, kept up by intermarriage. Many exaggerated reports have, in consequence, been spread regarding "Ubujmard" and its inhabitants; they were said to dress in aprons of teak leaves, if so much, never to approach those under whose immediate rule they lived, and to whom they paid their revenue in grain; holding no communication with those who came to collect it, but leaving it on the banks of the Indrawutty to be taken away. Resolved to convince myself of the real state of the case by personal enquiry amongst those wild people, I determined not to conclude my tour in the Bustar Dependency without making an incursion into their country and judging for myself of the truth or otherwise of the current reports. I experienced a good deal of difficulty in obtaining a guide; the nakedness of the land and the inaccessibility of its hills and passes were dilated upon, and every effort was made to dissuade and prevent me from carrying out my purpose.

92. The "Ubujmard" country lies between Narayenpoor, Barsoor, Purlakote, Kootroo, and Aherce, and each of these districts includes a portion of this wild tract.

93. The revenue is paid in kind in "kosra" (*panicum italicum*), an inferior grain, which is the chief food of the Marees. The collection is made by the Chalkee (Sarkee Teloogoo), a person whose express duty it is to go round the villages and collect it for the zemindar.

94. He is the "Kotwar" or head Dher, and the only person who penetrates into Ubujmard and who is acquainted with the villages, whose sites are continually being changed as one patch of Dhaya cultivation is forsaken for another.

95. At Kootroo I secured the services of the Chalkee, and having crossed the Indrawutty at Old Kootroo proceeded by Parkela to Eedwara: at Parkela I found several Telees. These people form a sort of connecting link between the Marees and the outside world, as they are the only persons

who venture into "Ubuymard" for the sake of trade. They take coarse cloth, beads, and salt, and return with kosra, castor oil seeds, and wax. Lakh they said there was none to be had. In Eedwara, which is also on the Indrawutty, I found the inhabitants decidedly wilder than the generality of those I had previously seen. In these wild tracts the Marees have the greatest fear of a horse, or of an unusual number of people coming suddenly upon their villages. The course I pursued in all my expeditions among the wild tribes was to leave my camp some two or three days' march distant, accompanied with as few people as possible, without tents or other incumbrances. On approaching a village I used invariably to dismount, take a guide from among the few Marias who accompanied me as coolies, proceed quietly to the village, and allow the rest of the people to follow. In this manner the inhabitants were re-assured and never ran away, as they would certainly have done on our sudden appearance.

96. From Eedwara I proceeded to Kolnar, where I found that most of the people were absent. Lekwarra, the next village to the north, had been for some time deserted. This village is, or rather was, situated on the summit of a high hill, from which a magnificent view of the Valley of the Indrawutty and the Baila Deela Hills is obtained. It was not till I reached Gopwarro, a large Maree village, that I had an opportunity of meeting with a number of the inhabitants. Nearly all their villages are built in two lines, facing each other, at a distance of about 25 yards, and are divided into separate compartments, each with a door in front and in the rear.

97. They are all built of grass, the walls being composed of a strong high grass neatly put together and afterwards daubed with mud. At Gopwarro I explained to the head man, who, with a few of his men were enquiring from my guide what could possibly be the cause of my visit, that I had merely come to see whether they were as wild a race as they were represented, and complimented him on the superior appearance of his people. Whatever doubts he may have entertained of my intentions were at once dispelled

by my making him a present of colored handkerchief, and asking him to let me see all the people of his village. Upon this he summoned them out of their huts, where most of them had shut themselves up. As I noticed that few of them possessed the beads which the other Marias appear so fond of, I immediately produced a number of beads, handkerchiefs, and small looking-glasses, without a supply of which I never went among the Marees. On explaining that I wished to leave with them some trifles in memory of my visit, and also in order to recognize them when I come again among them, I was soon surrounded by an eager group of men, women, and children. While they were selecting their beads and looking-glasses, I had an opportunity of observing them closely.

98. The men certainly were more scantily clothed than any I had hitherto seen, but in all respects were similar to the other Marias. They do not appear to shave the head; they seemed to be of the same size as the other wild tribes, *viz.*, about five feet four inches in height, and well made; with large and muscular limbs: most were of an exceedingly light copper color, while others were actually fair.

99. The dress of the females, as with the men, was scantier than those of the other Maria women; it consisted of a very small cloth wrapped once round the loins.

100. Their hair was tied in a knot behind, and secured with a bamboo comb with four teeth; they had few beads and fewer earrings. They were tattooed (figure), which gave even those who may have had some pretensions to good looks a disagreeable appearance. They tattoo themselves when about ten years old; the skin is pricked with a thorn, and ground charcoal mixed with the oil of a certain berry is rubbed in.

101. Some of the elder women and the children wore only a square patch of cloth, suspended on a cord fastened round the waist, upon which bamboo rings were strung. All the Marias that I saw during my visit to "Ubuymard" seemed healthy, and appeared to live to a good old age, for

I noticed a tolerable percentage of old people. I saw no cases of enlarged spleen. They seem to be a quiet race, remarkable for truth and honesty, as, indeed, all the Marias and wilder tribes are.

102. They are as timid as they are readily re-assured by kind treatment. Like the Marias, they are susceptible of improvement and civilization if they meet with kindness and fair dealing. The portion of the Madian country which is under Kootroo is very hilly, but towards the north it is said to be of a more accessible nature. Perennial streams of fine, clear water are numerous on these hills, the sides of which are covered with a fertile red soil of some depth. On these slopes the Marces cultivate kosra, and on the more level parts castor oil seeds and tobacco. Their method of cultivation is the Dhaga, which will be found fully described in a succeeding section. They possess no buffaloes, bullocks, nor cows, and do not use the plough; their only agricultural implement is a long-handled iron hoe, which they use in the patches where they cultivate tobacco and castor oil seeds. They are not so much addicted to drinking as the Marias in the lower country, for no Mhowa trees grow in those hills, and the Mardee palm (*Caryota urens*) is scarce: opium and other drugs they know nothing of. I made enquiries from the Marees themselves, and those who were best acquainted with the country, whether any of their tribe, or other tribes inhabiting these tracts, wore teak leaves as aprons. They invariably replied that they had never seen nor heard of any such people, and that, however poor they might be, they never wore leaves; that a small cloth was always obtainable.

103. The population of the Bustar Dependency it would be difficult to ascertain. The Authorities at Jugdulpore could give but a faint idea of it; the same with the zemindars. Allowing an average of from 12 to 15 to the square mile, which, I think, is about the number, this would give an entire population of 150,000 to 200,000. Although the country is in many parts exceedingly thinly populated, yet around Jugdulpore and to the north and east the villages are numer-

XXXI.—Population.

ous. It must also be borne in mind that the generality of the villages are built at some distance from the road, from the fears the people entertain of being pressed as coolies by persons passing to and fro between Duntewara and Jugdulpore. We have a remarkable instance of this,—and this a road more frequented than any other in the Dependency. At the most the population must be within 250,000. The relative proportion of the population consists as under :—

Marias.	} 45 per cent.	|	Bhuttras.	} 15 per cent.	
Jhooriaş.			Purjas.		
Hulbas.	} 15 " "		Lugares.	} 25 " "	
Mooreas.			Other castes.		

104. The Marias and Jhoorias, I should say, are, strictly speaking, a sub-division of the true Gond family.

105. The Hulbas are possibly a superior offshoot of this family, the Bhuttras and Mooreas a somewhat inferior one; while the Tugaras and Purjas are the lowest, perhaps, of all the many branches of this widespread race.

106. The languages in Bustar are numerous; nearly every caste has its dialect, and they are most of them so similar that they cannot be considered as different language. These may, however, be classed as under :—

1st.—Hulba.

2nd.—Maria.

3rd.—Teloogoo.

107. The first closely resembles the Chuteesghirree dialect. There is a great admixture of Muratha in it, or rather, I should say, there are many Muratha affixes, and it often happens that a pure Hindostance word is taken and a Muratha termination added; thus the Mooreas around the Jugdulpore say “Mec duklo nahin,” I did not see. Here we have the pronoun Muratha and the verb, a Hindostance word, put in the past tense of the Muratha declension of verbs. In fact, the whole language in this part of the country is a horrid jargon of Muratha and Hindee words; grammar

and idioms all jumbled up into indescribable confusion. It is spoken by the Hulbas and Mooreas, and may be said to be sub-divided into the Purja or Tugara and Bhuttia dialects. It is spoken by all in Jugdulpore, from the Rajah to the lowest of his subjects. The geographical limits of these languages are as follows:—

108. The Hulba with its many dialects may be said to extend from the Sevree at Soonkum due north to Kureekote on the Indrawutty, and thence in a north-westerly direction to Jarrawoondy, at the north-western extremity of the Dependency. Owing to the Hulbas being somewhat scattered through the Dependency, this language is not very clearly defined.

109. Maria extends from Soonboun to Kureekote, thence, crossing the Indrawutty, it takes a circuitous route through “Ubuymard” to Bhamragurh, on the same river; from this point it runs westward and passes from the confluence of the Chintawagoo with the Indrawutty to the Bejee Talook. Teloogoo, which extends partly over the Maria country, and is the language of the better and more civilized classes, is very clearly defined; its boundary runs from “Chigpilly,” on the Sevree, on the border of the Bejee and Soonkum Talooks, along the range of the “Baila Deelas,” to Neelusnar, on the Indrawutty, where its boundary is formed by that river as far as its confluence with the Godavery; from this it extends to the Godavery and beyond it. On the south, where the Marias border on the Sironcha District, and where they come more into contact with the Telingas, they are generally able to understand that language, talking their own language only among themselves.

110. A small vocabulary is appended, from which some idea of the various languages may be derived.

Appendix II.

111. Wherever the Maria or Hulba borders on the Teloogoo, many words of the latter are introduced into the former; the same with the dialects of Hulba, where they border on Conja, as in the disputed country lying between Bustar and Jeypore.

112. The Mooreas, Bhuttras, Dhakurs, Gudwas, Marias,

XXXIII.—Religion.

&c., all worship Dunteshwaree, or, as she is sometimes called, "Maolee," with "Matha Devee," "Bhungarma," or "Dholla Devee," "Gam Devee," "Dongur Deo," and Bheem. The higher castes worship "Dunteshwaree" and "Matha Devee," with the other well-known deities of the Hindoo Pantheon. Dunteshwaree is the tutelar divinity of the Rajahs of Bustar, and generally of the Bustar Dependency. She is the same as Bhowanee or "Kelee." She is represented to have taken the ancestor of the reigning family under her particular protection from the time of their leaving Hindostan and during their stay at Wurungul, and to have directed and accompanied them in their flight, when driven out of the kingdom of Telingana by the Mahomedans, as far as Duntewara, where she, for certain reasons, took up her abode. The temple dedicated to her is at the confluence of the "Sunkunee" and "Dunkunee," upon a narrow point of land between the two rivers. A rough sketch of the idol and of the temple is appended. The original temple was built by Anum Raj, and several additions have been made

Appendix VII.

to it at subsequent periods by other Rajahs of Bustar. A red mark in the Sketch Plan of the temple shows the sacrificial stone, which is slightly indented. This, it is said, was made for the rope with which buffaloes and goats are secured to pass round. The whole building in appearance is most uninteresting; the sculpture, except of some small idols brought from the ruins near Basoor, are wretchedly made; the whole place may be said to be a shed. Inside the temple enclosure the Poojaree resides. This person's office is hereditary, and his ancestors are said to have followed Dunteshwaree from Wurungul. Two blocks of steatite, which stand in the temple, bear inscriptions, *fac similes* of which are appended.

113. Meriah sacrifice was said formerly to exist, but

Appendices III and IV.

the fact, I believe, was never satisfactorily brought home to the late Rajah or his brother, the present Dewan, Dulgunjun Singh. The latter was called up to Nagpore in 1842 to be examined

regarding the matter, and a guard was placed over the temple, which has up to the present time been continued. I think that, even if the abominable rite ever existed, which is doubtful, it has altogether fallen into disuse, and that, as the Rajah has been made personally responsible for any recurrence of such practices, it will keep an efficient check upon matters. The days of sacrifice are

1st.—At the full moon in Shrawun.

2nd.—At the new moon of Bhadrapud.

3rd.—At the new moon of Karteck.

4th.—At Muker Sunkrant.

5th.—At Seo Ratree.

6th.—At full moon of Phalagoon.

Besides this most travellers sacrifice a goat as they pass through Dunteshwaree. The village is quite dependent on the temple, and consists of about sixty huts. The grovelling superstition with which the worshippers of “Dunteshwaree” are imbued, and the awe with which she is regarded by the inhabitants, especially in the vicinity of Jugdulpore, and particularly by the Rajah’s family, relatives, and attendants, is not, I should say, surpassed in any part of India. Nothing is done, no business undertaken, without consulting her; not even will the Rajah or Dewan proceed on a pleasure party, or hunting excursion, without consulting “Maee,” viz., “mother.” Dulgunjun Singh, who is in everything but name the ruler of the Dependency, is her most bigoted devotee; her advice is asked in matters of the most trivial nature: flowers are placed on the head of the idol, and as they fall to the right or to the left, so is the reply interpreted as favorable or otherwise. This year a visit was paid by the Dewan to Duntewaree: the manner of his entry was as follows:—

114. Having been met by the Poojaree and Priests a short distance east of the village, he dismounted and bathed. He then proceeded bare-footed and bare-headed to the temple; at every few yards the Poojaree sprinkled water on the path before him, and at each of these places did the

enlightened Minister make the lowest obeisance, *viz.*, the "Sashstang numuskar," or touching the dust with seven parts of his body: in this manner he approached Dunteshwaree. It would be unprofitable to dwell longer on this subject. Temples to Dunteshwaree or Maolee exist all over the vicinity of Jugdulpore and Duntewara.

115. The temples to "Matha Devce" are, perhaps, as numerous, if not more so. They are easily recognized by swings* in front of the shed erected over the semblance of the goddess, which is generally a stone daubed with red, although I have more than once seen her represented by a grotesquely-carved figure dressed as a female, with a female attendant on each side. Around the stone are certain emblems, a trident, an umbrella, and another miniature swing. She is greatly feared and worshipped, and there is always a Poojaree attached to every temple of "Matha Devce" for the regular worship of the goddess. When small-pox appears this person becomes of great importance. At this time he gives out that he has become possessed by Matha Devce, loosens his hair, shakes his head about, and howls before the shrine; takes messages from the frightened worshippers to the goddess, and conveys her answers; whether it is favorable or not generally depends upon the amount they deposit as an offering, the number of goats or fowls sacrificed, and the quantity of "Landa" brought for the temple's good. "Bhungarama," or Dholla Devce, is said to be the sister of "Matha Devce." She also has a swing put up before her temple, and is worshipped when cholera appears; but as small-pox is much more frequent in its visits, her worship is much neglected. Compared to that of her sister, a small shed is generally erected over her; she is represented by a small stone painted red.

116. Of the remaining deities, Bheemfen, or Blindoo, is the principal; he is represented by a post about four or five feet high, with a knob on the top. The first grain of the season is always offered to him. He is worshipped greatly in seasons of drought, when pilgrimages are made to certain places,

* Appendix V., Figs. 1 and 2.

Appendix V., Fig. 6.

where the people pray for rain and worship him: this consists in smearing the wooden post over with mud, turmeric, and oil; it is said that rain will infallibly soon fall if the god be pleased with the attention of his devotees. "Gam Devec" is generally a stone smeared with red ochre, and placed at a short distance from the village. Dongur Devec has a similar appearance, and is generally at a distance from the village, but not necessarily upon a hill.

117. The higher castes do not worship the three latter gods.

118. In seasons of sickness a small effigy of Dunteshwaree is carried from Duntewara to Jugdulpore, and is there worshipped; and, after the sickness has abated, sent back again. On these occasions she is carried in a palanquin. The traveller in Bustar and, indeed, in all the surrounding countries will often perceive, on the side of a road, near a temple, or in mangoe grove, and sometimes in a tank, two

Appendix V., Fig. 5.

posts of unequal lengths placed upright in the ground,* and which he may be led to suppose represent a god, or a god and goddess. This is not so, however. This is the "Pentishta," literally the first, the consecration. It is the custom among these people always to erect these posts and give a feast to their friends before they commence to bring into use anything that has been newly made; it appears to be a sort of consecration. It would be considered unlucky to use the water of a new tank either for irrigation or drinking purposes without this ceremony being previously performed, or to eat the first fruit of a mangoe grove; it is erected near everything new, and thus the word Pentishta, "the commencement of the work." When new site is selected for a village, several Pentishtas are erected for prosperity to all the inhabitants. The Jhoorias, Mooreas, and Marias do worship the above-mentioned gods, but they have peculiar deities of their own, especially towards Narayenpoor, Ubujmard, Kootroo, &c. The peculiar deity of the Jhoorias is "Unga Deo;" he is represented (fig.) by a piece of wood fastened to a framework made of four sticks; the longer poles are supported on men's shoulders when the god is carried about,

or they rest on four stones when placed in the temple. In order that they may leave the worship of none of the deities neglected, it has been the custom for the Bustar Rajahs to have a duplicate of the Jhooria "Unga Deo" kept at Bustar. Whenever any epidemic appears, the Unga Deo at Narayenpoor is called for, and the duplicate sent in its stead. Sacrifices are made to the new arrival, and he is requested to state whether the cholera or the small-pox, as the case may be, will soon disappear; the reply in the affirmative is expressed by a forward movement of the frame, which is all this time on the shoulder of the men employed to carry it, and a retrograde movement if the reply is to the contrary. The Marces of "Ubujmard" call their god "Pen:" this word literally means god. They have several gods, which resemble the "Unga Deo" of the Jhoorias. The most noted of those in the Maree country under Kootroo are "Deda Maida" at Kolnar and "Koolung Mora" at the village of Dewaloor; they are both represented by logs of wood, so old and decayed, that they are obliged to be lashed round with cord to prevent them falling to pieces: they are supported and fastened on a frame similar to that of "Unga Deo," and are placed in small sheds at a short distance outside the village. Fowls are sacrificed to them, and the "deity" is generally smeared over with their blood and feathers. The "Deda Maida" at Kolnar is the favorite deity of these wild people, and in the month of May there is a festival at Kolnar, at which all the Marces from far and near congregate and spend three days in dancing, and drinking, and singing.

119. Throughout the Dependency the grossest ignorance and superstition prevail, and hold the minds of the people, from the highest to the lowest, in miserable thralldom. The simple and unsophisticated Gond tribes are believed to be expert necromancers, and on the most intimate footing with evil spirits. Considering their secluded position from civilized life, their gross ignorance, and the solitary jungles they live in, it is, perhaps, not to be wondered at that the people invariably impute their misfortunes to witchcraft. If a man's bullock dies, it is caused by witchcraft; if his

XXXIV.—Superstition,
witchcraft, &c.

crops fail, it is because the land has been bewitched by some one who is at enmity with the owner: a lingering sickness or painful disease is laid at the door of an enemy, and, in short, from the most common affairs of every day life to the most serious, every evil that befalls a family is imputed to witchcraft. In such an unhappy state of degradation and ignorance it is not surprising to find that persons suspected of witchcraft are most cruelly treated; on the other hand, it is equally wonderful that many are found who confess that they have the power they are accused of. It may be instructive to describe here the usual course of procedure when any one is suspected and accused of being a sorcerer. On the accused person being arrested a fisherman's net is wound round his head to prevent his escaping or bewitching his guards, and he is at once subjected to the preparatory test. Two leaves of the Peepul, one representing him and the other his accusers, are thrown upon his outstretched hands; if the leaf in his name fall uppermost, he is supposed to be a suspicious character; if the leaf fall with lower part upwards, it is possible that he may be innocent, and the popular feeling is in his favor. The following day the final test is applied: he is sewn into a sack, and, in the presence of the heads of the village, his accusers, and his friends, carried into water waist-deep, and let down to the bottom; if the unhappy man cannot struggle up and manage to get into a standing posture, with his head above water, he is said, after a short pause, to be innocent, and the assembled elders quickly direct him to be taken out; if he manages, however, in his struggles for life, to raise himself above water, he is adjudged guilty and brought out to be dealt with for witchcraft. He is beaten by the crowd, his head shaved, and his front teeth knocked out with a stone; this is said to be done to prevent him muttering his incantations. All descriptions of filth are thrown at him; if of good easte, hog's flesh is forced into his mouth, and lastly, he is driven out of the country, followed by the abuse and execrations of his enlightened fellow-men. When brought out of the water, the wretched victim of ignorance is frequently insensible. I never heard of any one dying from the effects of this

treatment, but it is probable that such sometimes takes place. Women suspected of sorcery have to undergo the same ordeal; if found guilty, the same punishment is awarded them, and after being shaved, their hair is attached to a tree in some public place.

120. I have strictly interdicted any such cruel and disgraceful practices, and warned the Dewan of the consequences of a recurrence of them.

121. *Births*.—On the birth of a child nearly the same ceremonies are observed as by all other classes of Hindoos. The mother and child both live in a small hut built apart from the dwelling house, and are fed and attended to by the rest of the family. After the expiration of thirty days the father gives a feast, according to his means, to all his friends and acquaintances; the mother and child appear and receive the congratulations of the company. On this day the child's head is shaved.

XXXV.—Manners and customs.

122. *Marriages*.—Among the Marias, Mooreas, Bhutras, Purjas, Tugaras, and Gudwas the custom of very early marriages does not prevail. From sixteen to twenty is the age at which most of these wild tribes enter into the bands of wedlock. The preliminaries are as follows:—When the young man's parents have decided that he should be married, the father and some of his friends set out in the morning for the village where they consider an eligible match can be negotiated. At this time they are very particular regarding omens. If a certain small bird chirrup as they start forth, they consider it a bad omen, and dismiss that match from their minds, as it would be unlucky, in their opinion, if their son was married to any girl in that village. Supposing no bad omens are seen or heard, the party proceed to the village and there propound the match to the girl's parents. A number of pots full of Mhowa liquor or Lunda (an intoxicating sort of thin porridge) are produced and discussed by the assembled friends. As soon as the propriety of the betrothal is decided upon by the contracting parties, the boy's parents then return from this first visit, which is called "Deknee," viz., the "looking" or "searching."

The second visit, or, as it is called, the "Munganee," or "asking," takes place about a fortnight after, when more Lunda is produced. A few weeks after is the "Pait Bhat," literally "dall and rice," meaning, I presume, the dinner given by the young man's parents. The marriage is then considered settled and the bride is taken to her husband's house, remaining there some days and then returns home.

A few days after this the bridegroom sends to his bride's parents a present, which, among the Bhuttras, Purjas, and Tugaras, consists of five kundes rice, two Rupees in cowries, and a new cloth. The Marias give 12 pots of Lunda, one brass lota, and two new cloths (not of very ample dimensions) and a pig.

123. He is then, in his parents' house, anointed with turmeric, and a feast given with the never-failing Lunda *ad libitum*. The same festive scene is being enacted at the bride's house. The next day the bride is brought, accompanied by all her friends, to her future home, and is left there.

If after the "Pait Bhat" the girl's parents draw back from the match, they are, by the custom of the Marias, obliged to give as damages for breach of promise another young lady of equal attractions to the disconsolate swain in lieu of their daughter. The average ages of the males when they marry is 19 to 24, females 15 to 17. All marriages are contracted in February.

124. *Deaths*.—The Dhakurs, Hulbas, and Bhuttras burn their dead; among the other castes those who are well to do burn, and the poorer bury them: among the above castes, on the death of an individual, no ceremonies are performed.

125. Among the Marias women and children are always buried. Whenever a Maria dies, his nephew is called upon to perform the funeral rites; a drum is beaten in a peculiar manner, and all the Marias within hearing hasten to the wake, for such it really is.

• 126. There is music, and Lunda in profusion, and a cow is slaughtered. The body of the deceased is carried to a Mhowa tree a short distance from the village, and secured to it by cords in an erect posture; wood is piled around and set fire to, and the body consumed. Some of the ashes are then taken and buried on the side of a public thoroughfare; a large slab of gneiss, about six or seven feet high, is erected over the grave, and the tail of the cow that had been slaughtered is fastened to it. It is a peculiar custom that the bodies of Marias are always burned at the foot of the Mhow trees. I have not been able to ascertain the reason for this, but it may be through a feeling of reverence for this tree, which supplies them with food, drink, and oil.

127. The Bhuttras, Hulbas, and other castes around Jugdulpore do not erect any monuments over their dead; the Marias invariably do so, and I have also seen similar slabs in the Soonkum Talook erected, I presume, by the Tugaras and Purjas. They are always erected in rows, and invariably at the sides of the roads at some distance from the villages. In Kootroo and in the

Appendix V., Figures 3, 4, 7, and 8. western parts of the Dependency, where they cannot obtain these large slabs of gneiss, they erect small posts about three feet high, generally carved roughly and often with a peacock in wood surmounting the post.

128. The food of the inhabitants of necessity varies according to their means and the nature of the tracts where they reside.

XXXVI.—Food.

Generally speaking, the food of the bulk of the population is rice, moong, &c.; the better classes, and also those who are devoted to the chase, are enabled to obtain flesh occasionally; the poorer classes, when they cannot obtain rice, which, in the more cultivated parts, is but seldom, live on kootkee, mandia, and the cheaper grains. Of good vegetables there is a great scarcity; in many parts they are hardly ever cultivated. I have distributed seed in several places. Those who cannot afford to purchase or to rear them live on the young leaves of a tree called Kolear (I do not know the

botanical name), and also on the long thin leaves of the Checoor, found in the beds of rivers and on the young shoots of the bamboo. These latter are first boiled and the water thrown away; they are then again boiled with salt and pepper and eaten. The flowers of the Mhowa tree form an important article of food, which is within the reach of all. It is gathered in the early morning by women and children and dried; when perfectly dry it is put aside in jars (will keep for a long time); it is then used either to make into spirits or eaten with rice: it is sweet flavored and roasted generally before being eaten. These, with the wild fruits of the forest, the tendoo, chironjee, and jambool, with bechandec, a bulbous root, and the tubers of some varieties of the water lily, are what most of the poorer classes eke out the remainder of the year after the rice and kosea are finished. "Pez" is a sort of porridge eaten by the middle and poorer classes; it is made in the following manner:—A quantity of "mandia" is taken in the afternoon, ground, and placed in an earthenware pot with a little water; next morning a quantity of rice is half boiled and the mandia slowly poured in, the whole being stirred round and round till the rice is cooked.

129. Four kinds of spirituous liquors are made and
 XXXVII.—Spirituous liquors, largely consumed by all classes of the
 &c. people. One is made from rice; this
 is said to be the most powerful: it is made towards the
 eastern portions of Bustar and around Jugdulpore, where
 rice is plentiful and the palm and Mhowa scarce. Another
 is made from the distilled flowers of the Mhowa (*Bassia*
latifolia). The third is the fermented juice of the Mardee
 palm (*Caryota urens*); and the fourth is the fermented juice
 of the taree (*Borassus flabelli formis*). The Mhowa tree is
 found more or less over the whole of the Dependency. The
 Mardeepalm is everywhere scarce; the taree very plentiful
 towards those parts bordering on the Godavery and Indra-
 wutty. The juice of this tree collected and brought down
 before sunrise is Lunda; is an intoxicating mixture made of
 fermented kootkee and mandia. It is made in the following
 manner:—Equal proportions of kootkee and mandia are
 taken; the former is ground, then boiled and allowed to

cool. The mandia has been previously damped and the grain allowed to sprout; it is now dried in the sun and is made into flour as fine as the kootkee; they are well mixed together and put into a pot, and allowed to ferment; this takes place on the eighth or tenth day; it is then ready and supped up, for it is of the consistency of thin gruel.

130. Besides the common descriptions of drums and fifes, &c., the Bhuttras, Purjas, and

XXXVIII.—Musical instruments.

Tugaras have a flute made of bamboo; they have also a reed instrument composed of about twenty reeds lashed together: the bark of these reeds is raised with a knife and small wedges placed beneath at both ends; these are struck with the back of the fingers; they are used to accompanying persons singing. A rude description of "Sitar"

* Appendix V.

is also made (Fig. 9);* the strings are made of thin strips of bamboo, which appear to answer excellently.

131. The better class of arms are only in the possession of the Rajah's attendants. In proportion to the population there are but few armed men.

XXXIX.—Arms.

† Appendix VII.

Of bows and arrows, tangias and phursas, or battle axes,† there is no lack. For a description see Appendix No. III.

132. The plough is of the common description, but

XL.—Agricultural implements.

of the rudest construction, with a small ploughshare. I have never seen more than one pair of bullocks used, and in those parts bordering on the Jeypore State cows are yoked to the plough; there is, consequently, no deep soil ploughing, and the earth is only turned up to the extent of about six inches.

133. The "Rugada" is a rough block of wood, which is used for breaking up the clods; it is attached to a frame, and the cultivator stands upon it as it is being drawn along. Besides this there is another implement, the "Bukkur," which is used to level the soil, to smooth all inequalities, and fill up hollows.

134. For small work in patches of garden land, and for making the embankments in rice fields, a long-handled iron hoe, called koorkee, is used. Seed is all sown broadcast : there are no drills or other implements for sowing.

Cultivated products.

135. The grains have already been noticed in paragraph XXII (49).

136. Rice is the staple commodity of the Bustar Dependency, and, as it will be seen, is excessively cheap. Cotton I have never met with, except in some of the southern talooks, and even then only in small patches around and within the village precincts. From its appearance I should say the soil in these parts is favorable for the cultivation of this important article of trade. Nearly all the cotton used in the Dependency is imported from the Chanda District; and from the price it fetches it is clear that but little of this article is cultivated nearer than Chanda on the one hand and Raepore on the other.

137. Grain and wheat are produced in small quantities towards the eastern and north-eastern boundaries, but the greater part that is used is imported from Raepore; it is only to be obtained at Jugdulpore, and there but in small quantities. Sugarcane is extensively cultivated immediately around Jugdulpore; goor or jaggree, it will be perceived, is low in price; it is exported into the Nizam's Territories. A very good description of sugar for common purposes is made in and around Jugdulpore for the express use of the Rajah and his relatives. Cultivated fruits are, as might be expected, very scarce. Oranges of an inferior quality are to be had at Soonkum, and a better sort is cultivated at Duntewara. Mangoes are abundant to the eastward and centre of the Dependency, and plantains of a coarse kind can be had here and there.

138. Besides the usual dry crop, rice and garden cultivation, which do not require any remarks, there is what is generally called the "Dahee," or Penda, which is of two sorts, that in the plains and that on the slopes of hills. In October the trees and brushwood are cut down, allowed to dry, and burned in May, after which, on the first fall of rain, the

Cultivation.

seed is sown broadcast. In the plains the larger trees are girdled and thus left to decay standing. In these patches of "Dahiya" rice with mandia and the mountain jowaree are cultivated for two years consecutively, when the land becomes poor and is deserted for another patch. Owing to this practice many of the fine sal jungles have been much injured. The Dahiya on the hill sides, where the jungle is often not so large as in the plains, is carried on in the same spot for two or three years according to the richness of the soil, when another patch will be taken up, the jungle cut and burned, and the commoner grains, kosea, &c., cultivated for another few years; but a small quantity of land under irrigation is to be found in the Dependency, while there are peculiar facilities for raising water towards the boundary of Jeypore. Water is found within a few feet of the surface, but wells are scarce. The Indrawutty, a slow and sluggish stream as far as the falls of Chitterkote, is not made use of in any way. Tanks are few and dams there are none, although, owing to the general flatness of the country, many of its smaller streams could be easily arrested in their course and made to supply any amount of water for irrigation. The rocky bed of the Indrawutty at Chitterkote furnishes a noble site for an annicut, which would distribute a mass of water that would, in a short time, treble the revenue of the country; but blessed as the country is with good seasons and a productive soil in most parts, the people seldom grow more than is necessary for the payment of the revenue and home consumption.

139. The Capital of the Dependency, where the Rajah resides, is Jugdulpore, or New Bustar.
 Jugdulpore. It was built 200 years ago. Owing to the exposed position of the former Capital, Old Bustar, Jugdulpore is built on the south bank of the Indrawutty, where that river forms a deep pool, about 100 yards in width and about a mile in length. The town consists of 400 to 500 huts of the most inferior description, surrounded by a wall, composed partly of mud and partly of brick, varying in height from 20 to 30 feet, forming an irregular four-sided figure, and now in many parts in ruins. There are three principal gates to the south-east and west, the north face

being protected by the river with its high and steep banks; a ditch partly filled up with the *debris* of the wall runs round three sides of the town. The Rajah's residence consists of thatched sheds, differing only from that of his subjects in size: the walls of most of the houses are made of mud, but the whole town, if it can be called so, is irregular and ill built, and bears marks of neglect and poverty. About a mile and a half to the westward is Kaleepoor, a small village where the Dewan, Dulgunjun Singh, uncle of the Rajah, lives; the road to it leads over the embankment of a fine tank, which covers an area of about a thousand acres. There is not another village in the Dependency of the same size as this; some are more populous than others: few contain 200 houses, and the average consists of under 50; while in the wilder tracts I have often met with two huts standing in the jungle and honored with the name of village. One peculiar feature that all the villages may be said to possess is, that the huts are built separate, either singly or in groups of three and four; this is done with a view partly to prevent accidents from fire, and also for the sake of being near their fields. All the huts of the wilder castes have invariably two doors, one in front, one in rear; they are in some parts scrupulously clean and tidy, in others equally squalid. The interior arrangements of the houses of most of the tribes are simple; there is generally a partition dividing the house into two rooms: in the outer room are the cooking places, the water, and sometimes grain, with bows and arrows suspended to the blackened roof. The inner room is, with the poorer, a granary as well as a sleeping apartment; the bedsteads are invariably composed of a platform of split bamboos, six or eight feet in length and four in width, tightly fastened down and raised about four feet from the ground. The inhabitants, however poor, never, if they can avoid it, sleep upon the bare ground. Were Native travellers to attend to this, there would be fewer complaints of the climate of all these forest tracts.

140. There is not a single establishment of this description throughout the length and breadth of the Dependency. The ignorance that pervades the country is unsurpassed. I have spoken to the

Dewan on the subject, and I regret to say that he does not appear to be alive to the benefits that would result to the people by the diffusion of knowledge, and appears averse to any innovation.

141. The breed of cattle towards the Godavery on the
 Domestic animals. Bhopalputum, Potcekul, Veejapoor, and
 Kootroo Talooks, though small, are good
 and plentiful; great numbers are purchased and taken
 away yearly to the coast by persons who come expressly
 for the purpose. Towards the more easterly portions of the
 Dependency, however, the breed of cattle is most inferior:
 this may arise from the custom of using cows for the
 plough. Milk and ghee are, consequently, expensive, and
 in many places not to be had. Horses are exceedingly
 scarce, and are only to be found at Jugdulpore and in the
 possession of the zemindars. Pack bullocks, except those
 of the Brinjaras, are unknown. Ponies are too scarce to
 be used for draught, and donkeys there are none. All loads
 are carried either in carts or by coolies on cowree sticks,
 a bamboo, to each extremity of which is suspended a basket
 or bundle. Great loads are carried in this manner with
 comparative ease.

142. In comparison with the extent of the Dependency,
 Objects of interest. there are not as many objects of interest
 as might be expected. None of the pre-
 vious Rajahs of Bustar have erected temples or any perma-
 nent buildings, and were the present dynasty to pass away,
 they would not leave behind them a single edifice of any
 description to commemorate their rule. It was different
 with the ruling power whom they appear to have displaced,
viz., that of the Nagbunse Rajahs of Barsoor and Bhyrum-
 gurh. Although it is nearly five hundred years since their
 power was broken, and their name has been all but forgotten,
 yet no one can see the ruined temples at Barsoor without
 instituting a comparison between the past and present rule.
 It is not that the former were greater than many other petty
 Rajahs, but that the present are so inferior. The ruins of
 the ancient Barsoor, said to have been the Capital of the
 previous Power, are to be traced, close to the north of the

present village of that name, through a dense jungle of bamboo, which has overgrown the site. A high brick wall, the ruins of which are now difficult to follow, seems to have enclosed a space of about one square mile: whether the city was contained within this I am unable to say, but within it there are the ruins of four or five temples. They are at some little distance from each other, and from the masses of rock of which they have been constructed, and the richness and beauty of their sculpture impress one with a favorable idea of the taste and wealth of those under whose rule they were built. Three are in a tolerable state of preservation, one sacred to Mahadeo and another to Peddama, the sister of Dunteshwarree, and the original representation of whom was removed to Duntewara by Dulput Deo, Rajah of Bustar, about years ago. The third appears to have been unfinished, as most of the niches intended for idols are vacant, and there is no representation inside. The fallen ruins of three others testify to the damage wrought by the insinuating roots of the *Ficus Indica*. Persons digging for concealed treasure have also facilitated their destruction. The first temple is a flat-roofed building supported on 32 pillars, under which are two distinct shrines to Mahadeo, the domes over which have fallen down, carrying part of the roof and wall with them. The whole building is composed of massive blocks of gneiss, quarried in the neighboring hills, well dressed and put together, apparently without the aid of mortar. Around and inside are a few idols, all of steatite; they are as minutely and elegantly carved as any I have seen, with, perhaps, the exception of some of the better temples at Vizanuggur on the Toongabuddra, near Bellary. In front of this temple I found a slab with an ancient Sanscrit and Teloogoo inscription on both sides; part of it had been broken off and was nowhere to be found. After offering a reward and causing search to be made, I had the satisfaction of obtaining it, as the Teloogoo is of an antiquated character. I regret to say I have not succeeded in obtaining an accurate translation of the inscription. A *fac simile* is appended. From what I can ascertain it would appear that the temple of Mahadeo, where the slab was found, was built by a Rajah, Someshwur Deo, a Nagbunse

Kshutrya, in the year 1130 of the Vikramaditya era, *viz.*, about 790 years ago. I would be glad to receive information on the subject from any one who is able to decipher the character, and whatever further information I may glean will be communicated.

143. A gigantic representation of Gunputty, about 10 feet in height and stout in proportion, is one of the most remarkable objects among these ruins. There is one large tank in good repair at Barson, and several old ones, and I was told that within a circuit of about 15 miles the ruins of about 150 tanks could be counted. At Bhyrumgurrh, in the Kootroo Talook, there are the ruins of two temples within a walled space similar to that at Barsoor.

At Duntewara, again, on the western bank of the Dunkunee, close to the present village, there are the remains of two temples, one sacred to "Bun Bhyroo:" the remains of a brick wall similar to that of Barsoor can also be traced. I was much struck with the quality of the bricks. I presume they were built shortly after the buildings which they enclose, and if so, they must be at least 500 years old. The bricks were as hard as if they had been taken out of the kiln but yesterday; I could not gather any traditions in the neighborhood connected with these remains of a former Power. All that I have been able to collect is given in the chapter on history and traditions.

144. The ruins of Madhota, one of the former Capitals of the Bustar Rajahs, along with those of Old Bustar, are hardly worthy of remark; there are no buildings of a permanent structure, and the remains of mud walls and ditches are all that can be traced. Near Rajapoor, a few miles north of Chitterkote, there are the remains of a place built by Rajpal Deo. His favorite son having died at Madhota, he wished to remove his Capital to Rajapoor. Owing, however, to its vicinity to the Narenjee River, it was subject to inundations, and the people could not be induced to remain there; and upon the death of Rajpal Deo, soon afterwards, the palace was deserted and fell into ruins.

145. In picturesque scenery the Bustar Dependency is not wanting. The Falls of the Indrawutty at Chitterkote are, even when the river is low, a fine sight; during the freshes they must present a magnificent appearance. The Indrawutty, which at this point is dammed up, forms a deep pool, which stretches up from the Falls about two miles. The width of the river at the Falls is about 400 yards: the greatest body of the water lies towards the southern bank; the wall of rock over which the river falls is composed of a mass of metamorphic and schistose rocks; layers of pink and red claystone, 25 feet in thickness, are capped by about 30 feet of gneiss. Over this lies the surface rock, composed of vitrified sandstone and schist: the whole have a dip of about 20° east. The extreme height of the Fall is 94 feet measured from a tree near the centre of the river, the roots of which cling to the precipice. The rock at this spot is only covered in the highest floods, and at the season of the year I visited it was easily approached in a canoe. On a projecting ledge is a shrine of "Mahadeo" overhanging the precipice, and only very devoted worshippers attempt to visit it. These Falls are in the shape of a horse-shoe. The river precipitates itself into a very large and deep pool: from this natural basin, through a narrow outlet, it rushes in its onward course through a deep ravine for several miles; the sides of the ravine are about 300 feet above the bed of the river, and are composed of white sandstone and thickly clothed with brushwood: the width of the ravine is about 500 or 600 yards. It is possible that this deep gulley may have been formed by the rushing of water for many ages, and that the Falls were formerly situated further westward and receded gradually as the force of the water wore away the rock.

146. The Falls of the Moonga, near Tecrutgurh, though higher, are only to be seen to advantage during the rainy season, or after a heavy thunderstorm; at other times there is so little water that it merely trickles down the precipice. In the rains the sight, though not so grand as the Chitterkote Falls, must be beautiful and one not readily forgotten. The height may be about 120 feet, although I have not been able to measure it as I did the Chitterkote Falls. A small

temple sacred to Mahadeo is situated near the foot of the Falls, and pilgrimages are made to it at certain times of the year. Besides these there are many fine views among the Bela Deela Hills, and a visit to the summit of the Naudee Raj Hill, or its partner, Petoor Rane, will disclose a scene more remarkable for the enormous extent of country it embraces than for the beauty of any of its particular features.

147. The view gives at one glance a very good idea of the configuration of the country. The Godavery and its sandy bed in the direction of the confluence of the Talpeir can, in clear weather, be seen with the glass glistening in the sunlight. Further westward the view is bounded by the lofty sandstone range dividing the Dependency from the talooks of the Sironcha District, and a confused mass of smaller peaks round Bhopalputum. North-west the high peaks of Ubujmard are distinctly defined; to the north-east the eye gazes over the hilly tracts in the neighborhood of Dunkunee to the plains around and beyond Jugdulpore; while to the extreme east the chain of the eastern ghats beyond Jeypore seem like hazy clouds on the far horizon.

148. For years past a good deal of misconception has existed regarding the forests of this Dependency.

Forests.

The Madras Government have frequently directed attention to the quantity of teak said to be found between the Sevree and Indrawutty Rivers. In 185 a Captain Fenwick was dispatched to explore these tracts; he travelled up the Valley of the Sevree River to a point above Soonkum, and retraced his steps through the Mulkanagherry Talook, on the opposite side of that river in the Jeypore State. He also visited the Clintulnar Forest and those in the neighborhood of the Talpeir River, but did not make a very favorable report. Subsequently Mr. Tuke, attached to the party of exploration, dispatched from Dowleshwaram to report on the Godavery and its tributaries, followed very nearly in Captain Fenwick's footsteps, and brought back a better account of the teak in the neighborhood of the Sevree River, especially at "Akooroo," in the Mulkanagherry Talook of Jeypore (*vide* Map).

149. . I have now visited, or been in the neighborhood of, the principal teak forests in the Dependency. They are as follows :—

1st.—One in the neighborhood of the Talpeir and chiefly within the limits of the Kotapilly Talook.

2nd.—The Bejee Forests: these lie for the most part along the southern boundary of that talook.

3rd.—The Soonkum Forests, which are more or less spread throughout the talook of the same name, though the teak is scarce towards its north-eastern boundary.

4th.—A small teak forest in the southern part of Chintulnar.

5th.—The Bhopalputum Forests: they are found chiefly on the hilly tract which lies to the north of the villages of Bhopalputum and Muddair.

6th.—The small teak forest to the east of the “Baila Deela” range, about fifteen miles south of Duntewara.

150. The 1st and 2nd forests may be said to be all but ruined. For the last thirty or forty years they have been exposed to the ravages of any person who chose to make small advances to the villagers. Since the withdrawal by the Nizam's Government of all Duties on goods passing up and down the river, and latterly, since the cession of the talooks on the left bank of the Godavery, the only two obstacles that in some degree checked their operations, namely, the exorbitant dues levied by each petty ruler on the river, and the insecurity to life and property having been removed, the reckless felling of small teak that ensued would, if measures had not been taken to put a stop to it, have very shortly completed the destruction of these forests. The teak felled in this and the adjacent forests is nearly all under-sized; this is principally owing to the inability and want of enterprize among the Native timber merchants. As long as they can find a market for the smaller logs, they naturally prefer to supply them instead of larger wood, which is only found now in inaccessible parts of the country, and takes greater time and labor to export. That they do

find a market for the small teak is undoubted, and the demand has of late greatly increased owing to the wants of the Upper Godavery works. One of these forests alone has been drained this last year of no less than 7,000 logs, mostly, if not all, under-sized, for the construction of the tramway and other works. I have applied to the District Engineer for information on the subject, but it has not yet been furnished. The manner in which the large teak is treated to render it easier of carriage is wasteful in the extreme. It often happens that, from the drain upon small-sized teak, there is not much of it left; a tree of, perhaps, four feet in girth is then felled, and the adze brought into requisition till half the log is chipped off: of the original length of the log (30 or 40 feet), about 15 or 20 is cut off, and the remainder left to rot or burn. Three large knobs remain to testify to the original size of the tree, one in the centre and one at each end; through these holes are made and the drag ropes attached.

151. Thus, then, we have the forests ruined by the felling of small teak and the larger logs destroyed simply because the timber merchants are too apathetic and wanting in enterprize to export the larger wood as it stands. Although these forests belong to the Rajah of Bustar, I find on enquiry that on an average he has never received Rupees 200 in any one year for the thousands of logs that are annually exported from his country. This is entirely his own fault; he has exercised no supervision, and has, consequently, been notoriously and openly swindled by his subordinates. Kotapilly and Bejee were till two years ago under their zemindars, who, I regret to say, never attempted to conserve these forests, and were only too ready to sell them for one-hundredth part of their value to the first trader who was venturesome enough to have anything to do with such notorious characters. I have pointed out to the Dewan the reckless manner in which his forests are being destroyed, and have enjoined upon him the necessity of putting a stop to the felling of small timber, to which matter he has promised to give his attention. As all the teak felled in his forests, however, must pass through British Territory before reaching the Godavery for exporta-

tion, the Rules for the conservancy of forests in this district not permitting of the export of small teak will be brought to bear on all timber passing through from Bustar. It may be instructive as well as interesting to detail here the manner in which the trade in timber has hitherto been carried on. Throughout the larger villages on both sides of the Godavery, from the Cherla Talook to Rakapully, are to be found a class of persons who are actively engaged in the timber trade, and through whose hands all the timber that finds its way to the coast passes. These persons either proceed themselves, or send their Agents, into the interior with ready money, cloth, tobacco, and opium. These commodities are readily taken by the inhabitant, or, perhaps, they borrow a small sum of money for their more pressing wants. The transaction is entered in the traders' books, and owing to the scarcity of ready money, the debtor cheerfully agrees to repay him in timber, the price of which per log is then and there decided upon. The ryot fells the timber, say 100 logs, and the merchant supplies buffaloes or carts to enable him to drag it to the place of delivery. If cut within the neighborhood of the Talpeir, it is partly dragged and partly floated down the river. The merchant takes one-half in consideration of his having supplied the carriage; the other half belongs to the ryot for his labor in felling and bringing the wood to the place of delivery: but by an Agreement previously made with the merchant, the ryot is bound to hand his share over to him at the rate previously fixed upon, and the value of the amount of the wood-cutter's share is brought to his credit. The merchant then either exports his timber to Rajahmundry, or sells it on the spot to the merchants who come up from the coast.

The teak in Soonkum has not been cut to any extent; there is, however, no great quantity of it. There is only one way of exporting this timber, and that is by the Sevre River. It is an operation attended with both difficulty and danger, owing to the rocks in the river bed, and has only once been attempted.

152: In Bhopalputum the teak forests are rented out by the zemindars to Bhugwandass Hurcedass, the great

timber merchant of Hyderabad, who has leased most of the forests on the Godavery. The teak near the Baila Deela has, owing to its distance and the great difficulties attending its exportation, never been touched, except, perhaps, by the surrounding villagers for domestic purposes.

153. The following Statement gives a rough estimate of the amount of full-sized timber at present growing in the three principal forests of this Dependency. I regret I am unable to give a similarly detailed account of the others:—

Names of Talooks.	Feet.	3 Do.	4 Do.	4½ Do.	5 Do.	6 Do.	7 Do.	8 Do.	12 Do.	Total trees.
	3	3½	4	4½	5	6	7	8	12	
Soonkam ...	613	4	678	19	292	137	19	2	1	1,765
Bejee ...	2,780	0	1,765	0	500	190	10	0	0	5,245
Kotapilly ...	980	0	787	50	508	210	100	50	0	2,685
Total ...	4,373	4	3,230	69	1,300	537	129	52	1	9,695

154. I have reason to believe that the numbers shown in this Statement are considerably under the mark.

155. The number of teak logs exported to Rajahmundry and Coconada last year by the Godavery was

From Bhopalputum ...	4,682	logs.
Do. Kotapilly ...	13,939	do.
Do. Bejee ...	5,629	do.

156. In the return for Kotapilly are mixed up the exports from the Cherla Talook of the Sironcha District. Twenty thousand logs may, however, be safely reckoned on as exported from the above three talooks. Besides this a considerable quantity of the Bejee timber is exported by the Sevree, of which I have no account: add to this the amount supplied to the District Engineer's Department, Upper

Godavery Works, and 30,000 may be estimated as the amount cut and exported from these talooks last year.

157. The Rajahs of Bustar are Kshutryas of the family of the moon, and it is stated that, after many generations of the family had lived in Hindostan, their household deity instructed the Rajah, then on the throne of Muthura, to proceed to the "Deccan" for the sake of conquest. The Rajah, with all his people, numbering many lakhs, set out, founded a kingdom, and established his Capital at Wurungul. The account given by the Rajah of Bustar regarding the events at Wurungul and subjection of that kingdom by the Mahomedans are mixed up with much puerilities. Much more reliable accounts are on record. During the reign of Pratab Roodra, a famous Prince of that line, the Mahomedans first invaded Telingaon and invested Wurungul, but a peace was concluded. Pratab Roodra, it is asserted, was an incarnation of Vishnoo, and that, soon after the Mahomedans withdrew, he ascended up into paradise. His brother, Anum Raj, succeeded him, but was attacked by the Mahomedans before he had been on the throne many years. Upon this the household goddess appeared to Anum Raj and advised him to leave his kingdom to the Mahomedans, as its possession was continually the cause of contention. Anum Raj therefore left Wurungul to seek another kingdom under the direction of the goddess. He was accompanied by an enormous army; so numerous were they, that the archers alone amounted to nine lakhs.

The Mahomedans pursued them as far as the banks of the Godavery (to a point near the head of the 2nd barrier), and came up soon after the whole of Anum Raj's army had crossed. It is said that the Kings of Wurungul possessed the philosopher's stone (Parusputter), which turned everything it touched into gold, and that this was the reason of the pertinacity with which the Mahomedans pursued them. Anum Raj, fearing the consequences of a longer pursuit, determined to dispossess himself of the source of all the evil that had befallen him. Advancing, therefore, to the front of the Mahomedan army, he took the Parusputter, and in

the presence of all threw it into the river.* He then pursued his flight into the interior. As he expected, the Mahomedans ceased the pursuit; they made many attempts to secure the philosopher's stone, but all in vain: once only did the drags touch the stone, when they immediately became gold.

158. Anum Raj then prayed to his household goddess to assist him. She directed him to advance and that she would follow; that, as long as he heard the tinkling of her anklets behind him, he was to proceed, and that he was certain of overcoming all who stood against him; but that, if he look behind him once, fortune would desert his arms. He then with more confidence proceeded forward, but he took at the same time the precaution to secure his rear from attack. Perceiving that the chief of his palanquin bearers was a man of good sense and great bravery, he gave to him the tract of country now known as the Bhopalputum Talook; to his head shepherd he gave the Poteekul Talook; and to his Officers he gave Chintulnar, and Bejee, and Soonkum. A Nagbunse Rajah was at this time in possession of the country, and Anum Raj proceeded against his chief towns, Bhyrumgurh and Barsoor, and took them. He then marched against Duntewara, another large town. He had arrived close before the place, when, in crossing the Dunkunee River, the goddess's feet sank deep in the sand: not hearing the tinkling of the anklet Anum Raj turned round; upon this the goddess became angry and reproached him with his want of faith. At last, relenting, she replied, that he might go and conquer all the country within five days' journey, but that she could not further accompany him, and would remain where she was. Anum Raj went forward, and the goddess, who from this time was called "Dunteshwaree," took the form of a poor beggar girl and went to the house of one Bhundaree Naik, and begged to be allowed to work for him. Believing that she was an orphan and destitute, the Naik granted her request. One day while out gathering firewood for the family, a seller of glass bangles passed by. Dunteshwaree asked him to fit a pair on her wrists, and assured him that she would pay him. The man then attempted to fit on some bangles, but they all

broke, till at last his stock was exhausted. To this day a small mound of earth is shown in the neighborhood, which is called the heap of broken bangles. Seeing him much distressed, Dunteshwaree directed him to go to the Naik and told him to ask for money out of an earthenware vessel in her room. The man did so. The Naik, much surprised, went to the place, and, putting in his hand, grasped a handful of goldmohurs. On Dunteshwaree returning home the Naik began to question her as to who she really was. She replied, that it would be no use to tell him, but he insisted on her doing so, or turning her out of the house as one possessed of evil arts. Then Dunteshwaree resumed her proper shape, and the Naik, seeing her dreadful visage, fell down and worshipped her. Dunteshwaree was, however, very grateful for the kindness she had received from Bhundaree Naik, and appointed him to an important office about her own person. To this day the descendants of the Naik hold some office about her temple at Duntewara. Anum Raj, having in the meanwhile conquered the whole country, made his Capital at Mudhota, a place to the westward of the present Capital.

159. The Bustar Rajahs remained here for several generations, with the exception of a short time that the Capital was transferred to Rajapoor by Rajpal Deo, whence they went and founded Mudhota. In the time of Poorshotum Deo the Capital was transferred to "Old Bustar," situated in an open plain, about twelve miles to the north of Jugdulpore. In the time of Dulput Deo his younger brother conspired against him, and entered into a league with the Mahrattas to pay them tribute if they would attack his brother and put him on the throne. The conspiracy was unknown to Dulput Deo, and the Mahratta army had approached within a short distance of Bustar before he was informed of it. Being totally unprepared, he sought safety in flight, and the Mahrattas, who were commanded by Neeloo Pundit, took possession of Bustar. Dulput Deo, however, collected all his Forces and suddenly fell upon the Mahrattas, who, despising their enemies, were wrapped up in fancied security. He destroyed nearly the whole Force, and Neeloo Pundit only escaped through the assistance of a

friendly Brinjara, who sewed him up in a sack and carried him out of the country on the back of his bullock. Dulput Deo, having found to his cost the insecurity of Bustar, determined to build his Capital on the south side of the Indrawutty, so that he might have that river between him and the Mahrattas, of whom he had a great dread. He accordingly built Jugdulpore. Just as the fort was completed a Mahomedan army, dispatched in revenge for lawless excursions into their country made by the dependent zemindars of Bustar, appeared and invested the fort. The spot where they erected a battery is still shown, and called the "Mound of the Moguls." They failed to take the place, however, and being decimated by sickness and reduced to extremity for want of supplies, they raised the siege and retreated.

160. In the year 1780 the Rajah, Durya Deo, was deposed and driven out of the country by his brother, Ajmeer Singh: he fled to Jeypore. Having obtained the assistance of Bheembojee (brother to the Rajah of Nagpore), who then held Raepore, he bound himself to pay an annual tribute of Rupees 4,000 to the Nagpore Government, and then with some assistance from Jeypore he regained his throne. Up to this time the Bustar Rajahs had been independent, but they now became dependent on Nagpore. From this time down to the reign of the late Rajah, Bhopal Deo, a chronic state of warfare has existed between the Rajahs of Bustar and their neighbors of Jeypore, differences having arisen regarding the possession of certain tracts lying between the two States.

161. The concluding portion of this sketch of the history of the Dependency I shall take from Major Elliot's Report on Bustar.

"About the year 1251 Fuslee (A. D. 1842) the Rajah of Nagpore having summoned Bhopal Deo to attend to give answer in an enquiry regarding Maria matters, and being unable on account of sickness (some affection of the eyes) to proceed in person, he sent Dulgunjun Singh, his brother, then about 16 years of age, in charge of his Dewan, named Jughbundoo. A copy of the Agreement then entered into

and signed by them is attached. They remained about six months in Nagpore, and from his intelligence and readiness, Dulgunjun Singh made so favorable an impression on the Rajah and the then Resident, Major Wilkinson, that they wrote to the Rajah of Bustar recommending him to appoint Dulgunjun Singh to the management of the Dependency with the title of "Dewan." Bhopal Deo was much pleased with the result of this visit to Nagpore, and employed his brother, as had been directed by the Rajah and Major Wilkinson. In 1255 Fuslee an agreement was entered into between the two brothers, by which Dulgunjun Singh was vested with the management of the Dependency, and empowered to dismiss and entertain the servants that might be employed or required therein; the Rajah reserving to himself the right of granting lands, villages, or talooks, or any mark of respect, and of directing the course of procedure in all criminal matters, which were to be reported for his orders. With this Dulgunjun Singh received eighteen gurhs as an appanage for his livelihood. It appears, however, that he managed to make himself so powerful as seriously to inconvenience and alarm the Rajah, who, in 1257 Fuslee, about one year subsequent to the arrangement, wrote an urzee to the Soobah at Raepore, representing the overbearing conduct of his brother, &c.; on which the Soobah, knowing the brothers to be on unfriendly terms, sent for Dulgunjun Singh and then detained him about six months in Raepore; after which, the case not having been proved against him, he paid a visit to the Rajah of Nagpore, and returned to Bustar with an escort of Sowars and an order granted him by the Rajah directing Bhopal Deo to reinstate him and not injure him in any way. This result is said to have been produced by Dulgunjun Singh's having explained the cause of dissension between himself and his brother to have arisen through family quarrels, fomented by designing servants, as well as to the failure at Raepore of the charges brought against him by the Rajah, his brother. It does not appear, however, that even yet an amicable understanding had arisen between the brothers, as about three years afterwards Dulgunjun Singh separated himself from the Rajah with the

intention of taking refuge in Jeypore, and proceeded as far as Tarapore, the first stage from Jugdulpore. Hearing this intelligence the Rajah dispatched his two principal and most trustworthy public servants, named Juggernaut Bheidar and Jughbundoo, to detain his brother; but Dulgunjun Singh having in the mean time gained over the people, these two persons were apprehended by them and brought into Tarapore, where they are said to have been ill treated by Dulgunjun Singh, to have been fettered and buried in the ground up to the neck. On their release these two persons made a formal complaint to the Rajah, who summoned Dulgunjun Singh to Nagpore to answer for it; but as he paid no attention to the order, it was found necessary to send a Force to apprehend him. On his arrival at Raepore, in 1261 Fuslee, he was imprisoned for a period of eighteen months and was then taken to Nagpore before the Rajah. While in Nagpore Bhopal Deo, his brother, the Rajah of Bustar, died in 1262 Fuslee (A. D. 1852); and a petition was presented by a Vakeel at Nagpore in the name of "Bhyro Deo," stating that his father had died, that there was no one capable of undertaking the management of the estate, and praying therefore that his uncle might be released, &c. The Rajah, however, suspecting the authenticity of this, deputed one of the public servants at Raepore (a Kotwal receiving Rupees seven per month) to ascertain the state of matters at Jugdulpore. The object of this person's mission seems to have been to patch up the quarrel and to arrange for the return of Dulgunjun Singh once more to conduct the affairs of the Dependency. He obtained from the Rajah a petition to the same effect as that formerly received and deposited before the Rajah; to its being the earnest desire of "Bhyro Deo" and his mother that Dulgunjun Singh should once more be released and allowed to return to the management of affairs. This the Rajah did, and at the same time issued an order to the Soobah at Raepore, enclosing copies of an Agreement (Kurar) taken from Dulgunjun Singh, and a list of the eighteen gurhs composing his appanage, from information obtained from himself (which, however, entirely differs from those originally allotted to him, having been, it is supposed, selected). The Agreement is to the effect that

the Rajah is the rightful ruler, and that Dulgunjun Singh should not go beyond the limits of his eighteen gūrhs. Dulgunjun Singh returned to Bustar for the third time in 1263. Fuslee, having been absent in Raepore one and a half years and in Nagpore nine months; and ever since his return he has had the entire management of the Dependency. These particulars are authentic, and may in great measure be corroborated by public records in Raepore and Nagpore."

162. The sketch of the origin of the Rajahs of Bustar is corroborated by the writings of the celebrated Mahomedan historian "Ferishta." It is undoubted that the present Rajah of Bustar is the lineal descendant of the Kings of Wurungul, the once wealthy Capital of the Kingdom of Telingana. Intimately connected as Wurungul is with the former fortunes of the Rajahs of Bustar, a short account of it, from the days of its prime to its downfall, gathered from Ferishta, may not be out of place.

163. Wurungul, the Capital of Telingana, one of the most ancient kingdoms of the Indian Peninsula, till the Mahomedan invasion of the Deccan, is first mentioned in 1303 A. D. as a place of considerable strength, and as having resisted the efforts of a Mahomedan Force sent against it in that year by Allah-ood-deen Khilyz. It was again invested in 1309, when the town was taken. The Rajah, Ludder Deo, shut up in the famous Fort of Wurungul, was driven to purchase peace by presenting 300 elephants, 7,000 horses, and money and jewels to a great extent, besides agreeing to pay tribute to the Kings of Delhi. In 1321 Ludder Deo rebelled and met the Mahomedan Army sent to reduce him in the field. He was, however, obliged to take refuge within his Capital, which was again laid siege to by the Mahomedans. Pestilence and sedition, however, so weakened their Forces that they were forced to retire. Ludder Deo pursued them for a considerable distance, and the Mahomedans suffered greatly in their retreat. Having recruited their army, the leader, Aluf Khan, returned to the siege of Wurungul and shortly reduced it. Great numbers of the inhabitants were put to the sword, and Ludder Deo

with his family and treasures were taken prisoners to Delhi. Wurungul was directed to be called in future Sultanpore, and Mahomedan Officers were placed in charge of the Kingdom of Telingana. For twenty-three years the country appears to have been under Mahomedan sway, when in A. D. 1344, during the reign of Mahomed Toghluk at Delhi, a son of Ludder Deo, named "Krishna Naik," in conjunction with the Rajah of the Carnatic, raised the standard of revolt and retook Wurungul. Seeing their successes many Hindoo Rajahs joined their Forces to them, till the Mahomedans were driven out of all their possessions in the Deccan, excepting Dowlutabad.

164. In 1351 Allah-ood-deen Hussun, the first of the Bamuny Kings of the Deccan, wrested a considerable portion of the Kingdom of Telingana from the Rajah. During the reign of his son, Mahomed Shah, the latter demanded restitution of the district; his request not being complied with, hostilities ensued between the Rajah and the Mahomedans. In 1371 Mahomed Shah, resolved on the conquest of Telingana, led an army in person against Wurungul. The Rajah, unable to cope with the Mahomedans, fled, and the Mahomedans took military occupation of his country. Driven to extremity the Rajah dispatched ambassadors with valuable presents to Mahomed Shah to sue for peace. The territory of Golconda was ceded to the Mahomedans, and its boundary fixed as the boundary between the territories of Mahomed Shah and the Rajah of Telingana, on the condition that the successors of the former should not invade the territories of the latter as long as they did not break their faith. From this it would appear that some condition, probably that of an annual tribute, was imposed on the Rajahs of Telingana. On this occasion the ambassadors presented Mahomed Shah with a splendid throne, which Ferishta describes as being "six cubits long and two broad;" the "frame was of ebony, covered with plates of pure gold, inlaid with precious stones of great value, in such a way as to be taken off and put on with ease."

165. Mahomed Shah, delighted with the gift, dispatched it to Koolburga, gave a great feast, and ascended the throne

with much state and pomp; he directed it to be called Tukht-i-Feroze. This was the manner in which the famous cerulean throne came into the hands of the Bamuny Kings.

166. For the next 50 years we hear but little of Wurungul and its Rajah. He, however, gave assistance to and fought against the Mahomedan Kings on the side of his old allies, the Rajahs of Veejanuggur, the Capital of the Rajahs of the Carnatic.

167. To punish them for this, in the year 1421 Ahmed Shah Bamuny proceeded against Wurungul, but before he arrived his General, Azim Khan, who had preceded him with a portion of the army, had taken the city. A vast amount of treasure fell into the hands of the Mahomedans. Azim Khan proceeded to subdue the remainder of Telingana, which was soon completed. This appears to have been a fatal blow to the power of the Rajahs of Telingana, for we never hear of them again, although petty Chiefs in that country gave considerable trouble to the Forces of the Mahomedans in after years.

168. Bustar itself is but once alluded to in Ferishta. In A. D. 1610 we read that Prutab Shah, Rajah of Bustar, a Gond Chief (this is probably an error), having ravaged the territory of the Mahomedans, a Force was sent against him. Upon this Prutab Shah retreated into impenetrable jungles, and the leader of the Mahomedan troops, not being able to proceed further without reinforcements, wrote for assistance. This was sent under one Meer Mahomed Ameen, and the Mahomedans marched to the Capital of Bustar. Want of supplies, sickness, and the loss of his powder, with the knowledge of his distance from assistance, caused the Mahomedans to relinquish the siege of the place, after they had been but for a short time encamped before it.

169. The present Rajah, Bhyrum Deo, is a young man of about 24 years of age. Whether it is that he is overawed by the presence of his uncle, the Dewan, or not, I cannot say; but he appears to be deficient in mental capacity, and I should not think him capable of carrying on the affairs of the

The Rajah and Dewan.

Dependency by himself. In all other points the Rajah is represented as an exemplary young man; he has never travelled and is quite uneducated. His father having died when he was young, his education has consequently devolved upon his uncle, who appears to have done nothing to render him qualified for the position in life he holds. He is awkward in manner and address, and appears ill at ease; but, as I have said before, this may be owing to the neglected way in which he has been brought up and to the fear with which he regards his uncle.

170. The Dewan, Dulgunjun Singh, brother of the late Rajah, is about 36 years of age. He is a short, corpulent man, formerly of active habits and fond of the excitement of the chase, though now incapacitated from taking much exercise either on horseback or foot. In manner he is frank and self-possessed. He is a bigoted worshipper of Dunteshwaree, and the greater part of his time is spent in fasts, sacrifices, and religious observances.

Regarding his character, I entirely subscribe to the opinions of him formed by Major Charles Elliot in 1856, *viz.*, "that he is not deficient in capacity, but of an overbearing and unconciliating, proud disposition, which renders him as inaccessible to the people, as they appear reluctant to seek his aid and counsel. He is hasty in his acts, quick in his temper, and very indolent in his habits." Further, I consider his ignorance and vanity render him incapable of improvement. In official correspondence he is exceedingly dilatory and negligent. He pays little attention to what he is told, and what he does he does unwillingly. He is of so suspicious a nature that he will delegate no authority to his managers, and permits nothing to be done without his own supervision; the consequence is, that, owing to his indolence, nothing is done at all. Towards his zemindars his conduct is overbearing. I have known one to wait three months for an audience. To the people he is inaccessible.

171. The extent of the powers to be exercised by the Rajah of Bustar is still a matter for consideration. Upon questioning the

Jurisdiction.

Dewan on this subject, it appeared, according to his account, that the Rajahs of Bustar possessed full powers over their subjects. When summoned to Nagpore in 1810, the Resident requested that capital punishment and mutilation might never be resorted to, and the Dewan informed me that, in deference to the wishes of the British Government, the custom was discontinued. When Major Elliot visited Jugdulpore in 1856, he directed that all heinous offences should be committed to his Court. The Dewan added that he addressed the Deputy Commissioner on the subject, explaining that the Rajahs of Bustar had never been placed under any restrictions regarding their powers in civil or criminal matters, and that he had received no reply on the subject; and that nothing further took place. I have already brought the matter forward in my letter, No. 154, dated 15th June. At present no cases are committed to my Court by the Dewan, and all heinous offences are punished by fine and imprisonment. Both the Rajah and Dewan are from their ignorance and disposition unqualified to exercise such powers, and even if they were, I do not consider it advisable that they should be entrusted with them. All prisoners are confined at Kaleepoor, the residence of the Dewan, a mile and a half west of Jugdulpore; the poorest allowed rations, but the richer prisoners are obliged to provide their own food. Hard labor is seldom a portion of the punishment of criminals; the duration of imprisonment depends upon the caprice of the Dewan, and there is no attempt at any system of prison discipline.

172. In the khalsa portion of the Dependency the following are the arrangements for the collection of the revenue, the detection of crime, and general preservation of order:—

Method of management.

Over every few gurhs there is a Kāmdar, or Manager, a person able to read and write and keep the accounts, and who is held responsible to the Dewan for all matters connected with his charge. He generally resides within the limits of his jurisdiction. His salary is uncertain, but as he is allowed certain perquisites in grain, it seldom amounts to more than Rupees 10. Under him is the “Neegee,”

a subordinate Officer, who has jurisdiction over a group of villages. He is responsible to the Kamdar for the collection of revenue, &c. The Neegee, where his charge is heavy, has generally a Hikmee under his orders, and below these again are the heads of villages, who collect and pay to their superiors the demands on their villages. All offences are reported and prisoners forwarded through the same channels. The assessment is light, averaging from half a Rupee to a Rupee and a quarter on the plough, and four annas to a Rupee on the hoe. In a country consisting for the greater part of dense forests, hills, and valleys, where the villages are small, distant from each other, and liable to be moved from place to place, it would be a difficult matter, indeed, to collect the Land Revenue with regularity. It is not surprising, therefore, to find that the "Siwae" of Bustar amounts to such a large sum. Villages are obliged to pay, besides their Land Revenue, an arbitrary demand according to their abilities, fancied or real, never fixed, and depending upon circumstances and the will of the authorities. The Kamdar and other subordinate Officers are subject to a most imperfect control; their accounts are irregularly examined and are subject to but few checks. There is no Sudder Cutcherry, and the Dewan, who is exceedingly jealous of interference in the affairs of the Dependency and suspicious, has no regular establishment for the conduct of business. The consequence is, that, when the amount of revenue collected by the subordinate Officers appears to be under what the Dewan considers it ought to have been, the defaulter is generally imprisoned till he makes good the amount. The measures for the prevention and detection of crime are exceedingly defective. It is, however, to be hoped that the distribution of parties of Police will have a beneficial effect in repressing crime and bringing offenders to justice.

173. A Statement of the revenue and expenditure of the Dependency is appended, made out from papers furnished by the Dewan, like those furnished to Major Elliot. They appear doubtful. The revenues, I apprehend, are not under $\frac{3}{4}$ of a lakh.

174. A Map, compared by myself and showing the
 Map. routes traversed by me, is also appended.

175. I have now given the result of my enquiries and
 Concluding remarks. experience in the Bustar Dependency during a portion of the past season.

The difficulty of collecting information from ignorant Native testimony has in this case been increased by the natural shyness of the people, among whom Europeans have till lately been only known by report. To most of the parts I have travelled over European has never penetrated, and, with the exception of Major Charles Elliot, Commissioner, Raepore Division, and Captain Stewart, late Explorer of Forests, none have ever visited it, the short trip of Captain Fenwick in 1850 and Mr. Take in 1855 up a portion of the Valley of the Sevrce excepted. In most English Maps "unexplored territory" is inscribed upon the very centre of the Dependency; while the best Indian Maps by Colonel Scott, Quarter Master General of the Madras Presidency, gives but few details, and those few incorrect. The country, it will be perceived, is an interminable forest, with the exception of a small cultivated tract around Jugdulpore, intersected by high mountain ranges, which present serious obstacles to traffic. Its insalubrity is proverbial; the inhabitants are composed of rude, uncivilized tribes of Gonds; in some parts almost savages, who shun contact with strangers, have but few wants, which they cannot supply themselves; honest and interesting to the Ethnologist perhaps, but a race who prefer the solitude of forests to the bustle of towns, and the freedom of the savage to all the allurements and comforts of civilization. With such a country and such inhabitants rapid progress and improvement cannot be looked for; and any efforts to open out the Dependency, with the hope of immediately stimulating traffic, or rather creating it where it never existed, would end in disappointment. Our efforts for the present should be to open up a few important lines on which traffic already exists, and to ameliorate the condition of the people by the introduction of a better system of criminal and judicial procedure than that at present in force at Jugdulpore, and, above all, by opening up the

Sironcha District, which intervenes between Bustar and the Godavery. The opening up of this river will do more to improve the condition of the Bustar Dependency than the most elaborate system of roads would without it. A demand would be created, which would send traders into parts they never ventured before, and the inhabitants would receive cloth, salt, tobacco, and other articles in exchange for their rice, lakh, wax, &c., in the interior. The fact is, that the Dependency must be gradually civilized, and the improvement to be material and lasting must have the navigable Godavery and the districts on its banks as its base line; the former once open, and the latter profiting by the facilities of communication with the coast, the bars to civilization in Bustar will soon be broken down, and that from the direction of the Godavery. In the mean time, however, the road carried on by the Madras Government as far as Jeypore should be opened out to Jugdulpore, and eventually thence to Sironcha; and the great Brinjara route from the southern portions of the Raepore District, which passes through a part of Bustar, should also be cleared. These, with vaccination and the introduction of copper coin, might be at once commenced, and subsequently other steps as they suggest themselves. The Police now distributed over the Dependency will also be of great use in gradually accustoming the people to us, and the location of a news-writer at Jugdulpore would be attended with equally good results. The history of the origin of the Bustar Rajah I have not been able to do justice to, but further information will be furnished.

176. The character of the present Dewan has from the first been unsatisfactory. I would willingly make allowances for ignorance, and the few advantages he has possessed in the way of education and good training, but there is excuse for continued indolence. It is owing to Dulgunjun Singh's unconciliating disposition that the serious dispute between the Rajahs of Bustar and Jeypore has so long existed.

177. The late Rajah of Jeypore, Vikram Deo, was exceedingly desirous that the present Rajah, Bhyrum Deo, should marry one of his daughters, and he offered not only to give up all claim to the disputed tract, but to give another

estate with the bride. This was a most generous offer, and it would no doubt have been readily accepted had not Dulgunjun Singh put his "veto" upon it.

Some shallow excuse of inequality of caste was given, and the match was broken off, much to the annoyance of Vikram Deo and the Jeypore people, who naturally felt slighted. The same occurred with Kalahundy. The Rajah of that Dependency would willingly have given his sister in marriage to Bhyrum Deo had it been permitted by Dulgunjun Singh. The consequence of all this is, that the Bustar Rajah has by no means secured the good will of his neighbors. This, however, may not be without its use at some future period.

SIRONCHA, }
The 30th Sept. 1862. }

(Sd.) C. GLASFURD,
Depy. Commr.

APPENDIX I.

LIST of some of the useful Trees and Plants found in the Bustar Dependency.

Botanical.	English, Oordoo..	Teloo goo.	REMARKS.
Acacia Ferruginea	...	...	Found throughout the Dependency.
" Stipulate	...	...	Ditto ditto.
" Sundra	...	Sundra	Ditto ditto.
Agathotes Chirayta	Gentian	...	Common near cultivated grounds.
Argemone Mexicana	Mexican poppy	...	Common ; used for many domestic purposes.
Bambusa Arundinacea	Bamboo	Bongo	Common all over the Dependency. This tree is one of the most useful ; the flowers are gathered as they fall and dried. These are eaten roasted ; and during the latter part of the year form one of the principal articles of food of the wild tribes, or they are made into a spirituous liquor. The seeds of the fruit are boiled and then placed between two planks, and a strong bitter oil expressed, which is used for burning in lamps.
Bassia Latifolia	Mhowa	Ippa	Common in Soonkum and around Jugdulpore, and used as a dye.
Bixa Orellana	Arnotta	Jaffra	Found in all parts of the Dependency.
Bombax Malabaricum	Silk Cotton	Borka	Common in Bhopalputum, Soonkum, and Bejee. The fermented juice of this tree is drunk ; the nuts are eaten : the leaves form a thatch for their houses, but, owing to the abundance of grass, is not much used for this purpose.
Borassus Flabelli Formis	Palunjra Palm	Tard	

<i>Boswellia Thurifera</i>	...	...	...	Undoo	...	Common in the more western parts. A gum exudes from this tree wherever wounded; it is used as incense.
<i>Buchanania Latifolia</i>	...	Cheronjee	...	Moorlee	...	Common. The fruit of this tree is ate, and the kernel extracted and sold in the bazars; they are used in confec-tion, and contain much oil.
<i>Butea Frondosa</i>	...	Pullas	...	Modoogoo	...	Found in all parts of the Dependency. This is the Pullas tree on which the lakh is formed; it yields a gum called "Kino."
" <i>Superba</i>	...	...	...	...	...	Ditto ditto.
<i>Calamus Rotang</i>	...	Cane	...	Rettum	...	Found in the Valleys of the Baila Deela Hills, but not made any use of.
<i>Calosanthos Indica</i>	...	...	...	Doondilum	...	Common. The enormous sword-shaped bean of this tree, when young, is ate by the wilder tribes.
<i>Careya Arborea</i>	...	...	...	Budce Dhurnee	...	Common. The bark of this tree is peeled into strips, beaten and made into matches by Scpoy's for their guns.
<i>Caryota Urens</i>	...	...	...	Mardee	...	Scarce. This is the Mardee palm; the liquor of this is extracted and drunk wherever procurable; it yields a greater quantity than the Phoenix Sylvestris or the Boras-sus Flabelli Formis.
<i>Chloroxylon Swietenia</i>	...	Satin wood	...	...	...	Scarce and never found of any size.
<i>Cochlospermium Gossy-pium.</i>	...	...	...	Gongoo	...	Common. The large yellow flowers of this tree are placed as offerings at the shrine of Maladeo. The wood when dry and split up is used instead of torches.
<i>Colocasia Antiquorum</i>	...	...	...	Chama Guddaloc	...	Common in Soenkum and the more eastern parts. It is grown in the beds of tanks, and is much used as an article of food.

APPENDIX I.—(Continued.)

Botanical.	English, Oordoo.	Teloogoo.	REMARKS.
<i>Conocarpus Latifolius</i> ...	Dhowra ...	Sireman ...	Common in the western parts and centre of the Dependency. It grows to a considerable height in some parts, but is of no great girth; it is exceedingly straight and round. The wood is tough; the axles of carts are made of it in preference to other timber.
<i>Croton Tiglium</i> ...	Croton ...	Nagapullum...	Uncommon.
<i>Curcuma Angustifolia</i> ...	... ..	Tekorpindee	Found throughout the Dependency. The bulbous root of this plant is beaten between two stones, placed in water, and stirred round. After settling the water is poured off; two or three such washings suffice to leave a clear sediment, which is dried and sold; it is called Teekar or Towkeers, and is much used by the higher castes as an article of food on certain fast days.
<i>Curcuma Longa</i> ...	Huldee ...	Fusscoopoo ...	Common in the eastern portions of the Dependency. This is the common Huldee.
<i>Dalbergia Latifolia</i> ...	Black wood ...	Sofara ...	Is generally found in the western talooks. The wood is not much used.
<i>Diospyros Gumifera</i> ...	Wild Mangosee tree ...	Teerka ...	Is found in the centre of the Dependency on the banks of streams. It is, I believe, the wild mangoosteen; the fruit is sometimes ate, though it is far inferior to that of the D. Melanoxylon.
" <i>Melanoxylon</i> ...	Ebony ...	Toonkee ...	Common throughout the Dependency, but rather scarce towards the north-east. The fruit of this tree is gathered and ate; when unripe it is exceedingly astringent; when properly ripened it is sweet and very agreeable. It is as eagerly sought after by monkeys and bears as by man. The wood is hard and good, but it is only from trees of considerable girth that a sufficient quantity of the black heart can be obtained.

<i>Embilica Officialis</i>	Awla	...	Ooserikee	...	Common throughout. The fruit is used for making pickles.
<i>Feronia Elephantum</i>	Wood Apple...	...	Velgoo	...	Common.
<i>Ficus Indica</i>	Banyan Tree	...	Murree	...	Found near villages; they are uncommon in the forests.
" <i>Religiosa</i>	Peepul	...	Ragee	...	
" <i>Racemosa</i>	Gooler	...	Merdee	...	
" <i>Tsiela</i>	"	...	Joree	...	
<i>Gardenia Lucida</i>	...	...	Kurung	...	Common. There are several kinds of the <i>Gardenia</i> : this yields the "Dika Malee" gum; some flower in the hot weather, and others only in the commencement of the rains.
<i>Gossypium Indicum</i>	Cotton	...	Puttee	...	Uncommon. A little of this is found growing in patches around villages in the Bejee and Soonkum Talooks, and in other detached places; but it is not cultivated to any extent and is imported into the Dependency.
<i>Hardickea Binata</i>	Uryan	...	Narezappa	...	Common throughout the Dependency; is a most useful timber tree.
<i>Hemidesmus Indicus</i>	...	...	Soogund Paloo	...	Found generally more in the western talooks.
<i>Janipha Manihot</i>	Tapioca	...	...	...	Soonkum. I have only seen one specimen of this, which was said to have been brought from Veejapoor.
<i>Pandanus Odoratissimus</i>	Keora.	...	...	...	Common in the western and south-western parts in the Dependency.
<i>Pterocarpus Marsupium</i>	Beeja Sal	...	Pedigis	...	
<i>Pentaptera Arjuna</i>	Khown	...	Yerra Mudde	...	Common. Is generally found on the banks of rivers and streams; the timber is valuable.
<i>Phoenix Farinifera</i>	...	...	...	...	Common on high hills. The shoots come forth in May; the tender ends are eaten; in taste they resemble chesnuts.

APPENDIX I.—(Concluded.)

Botanical.	English, Oordoo.	Teloogoo.	REMARKS.
Phoenix Sylvestris	... Wild Date ...	... Kujooroo ...	... Uncommon.
Semecarpus Anacardium	... Marking Nut	... Nulla Jeedee	... Bhopalputum, Vegapoor, Kootroo, Bejer, Soonkum, Chintulnar. Common. The fleshy pericarp of the seed is ate by the natives.
Shorea Robusta	... Sal Surae	... Googool	... Very common in the northern and eastern parts of the Dependency. It is not found eastward of a line drawn from Bussoor southward to Duntowara, Koovalhonda, and thence to Takwara, and the boundary of the Salucegurh; it is an exceedingly useful timber tree, and is to be had in enormous quantities in the Dependency to the north and east of the boundary just laid down.
Strychnos Nux Vomica	... Koochela	... Vishumooshtee	... Common westward of the Baila Deela.
" Potalorum	... ..	... Cheela	... Common through the Dependency. The nuts of this tree are used for clearing muddy water in the rainy season.
Tectona Grandis	... Teak	... Tegoo	... The localities where this valuable timber is found have been already described in the Report.
Terminalia Chebul	... ..	... Karka	... Gallnuts produced on this tree; the Tussa silkworms are fed on the leaves of the tender shoots; for this purpose the larger branches are cut down periodically.
" Tomentera	... Saj Gen	... Nulla Mudce	... Common in the western parts of the Dependency, where it grows to a large size. Not exported.

DEPY. COMM'R.'s OFFICE,
SIRONCHA,
The 29th Sept. 1862.

(Sd.) C. L. R. GLASFURD,
Depy. Commr., Sironcha.

APPENDIX II.

Vocabulary of the languages of the wild Tribes in the Bustar Dependency.

English.	Bhuttra or Purja.	Gudwa.	Maria.
Man	Mun-naie	Un-gur	Gaita.
Woman	Hy-all	Un-vone	Askoo.
Husband ... ..	... ..	Koon-nug-dam.	.
Wife ... ..	... ..	Kom-boyce.	
Son	Chind	Own	Mighee.
Daughter	Maul	Own own	Mardee.
Boy ... ..	.. ..	Toka	Peka.
Girl ... ..	... ..	Tokee	Pekce.
Mother	Yau	Young	Awà.
Father	Tha-ta	Hap-pung	Anul.
Buffaloo	Cher	Bunk-tul	Aka.
Cow	Goe	Kitta	Godoo.
Bullock	Budda	Baw-dee	Konda.
Cock	Ad-dud	Gupoongdong	Gogur.
Hen	Dud-da	Han-pa-dur	Koroo.
Tiger	Doo	Gik-kul	Doo-alee
Horse	Goo-rum	Ker-ta	Kor-da.
Elephant	Yauoo	Roh	Yenee.
Dog	Netta	Goo-suk	Nace.
Cat	Be-larr	Goo-koo	Poosul.
Rice	Porkool	Ka-roong	Nooka.
Rice in husk ... ..	... ..	... ..	Wungee.
Dholl	Dar	Goong	Poopulkoo
Ghee	Ghee	Sowl	Neyce.

APPENDIX II.—(Continued.)

English.	Bhuttra or Purja.	Gudwa.	Maria.
Gram	Chen-na	Chon-na.	
Who are you? ...	Impid-deer-nantoom	Now-nee-mee Mang-runee.	Nee-poral-batal.
Sit down	Oond	Lessa	Nun-ooda.
Come	Vare	Wooya	War-ra.
Go	Sano ba	Wooya	Hunnoo.
Sleep	Muddee-me-dam ...	Lellaun-ulla ...	Oonja.
Walk ... ..	... ..	Do.	Himtoo.
Road ... ..	... ..	Koor-rong	Agha-yee.
Tree	Mar-eng	Lanta	Murra.
Speak ... ..	... ..	... ..	Vcha.
Show ... ..	... ..	... ..	Toha.
Give me food ...	Undo mochee-tin-dan	Edon gla elence ...	Polak-heemto.
Give me water ...	... ..	Dong dee elence ...	Yer-heemtoo.
Water	Neer	Dong	Yer.
Fire	Kitch	Soo-wul	Kistatoo.
Earth	Nin-deel	Too-boh	Nelec.
Sky	Ba-dur	Be-leng	Ispar.
Wind	Wulle-verunta ...	Oeigh	Galwayinta.
Sun	Pokal	See	Pord pesinta.
Moon	Nel-lin	Utka	Lenj-pestoo.
Day ... ..	... ..	... ..	Pord hunta.
Night ... ..	... ..	Noyee	Hikutanta.
Rain	Van-nee ... ..	... ..	Peghway-jinta.
River	Sa-ra-theer Moota...	Kinda	Inda.
Well	Koova	Kooco	Noose.
Dance	Yan-door-ana ...	Ma-ding	Tuk-shin-tour.

APPENDIX II.—(Continued.)

English.	Bhuttra or Purja.	Gudwa.	Maria.
Cloth	Gaun-da	Chen-dra	Cheeleh.
Tongue	Na-vaud	Long	Wenja.
Head	Tel-loo	Bo	Tulla.
Nose	Moo-waud	Mee	Mosho.
Ear	Ka-code	Linther	Keyookeh.
Pig	Pen-doo	Geo-bee	Pudeo.
Sunday ... ..	...	Aitwarum.	
Monday ... ..	...	Char-rum.	
Tuesday ... ..	...	Unga-rum.	
Wednesday ... ..	...	Beelda-rum.	
Thursday ... ..	...	Buso.	
Friday ... ..	...	Soowoo-rah.	
Saturday ... ..	...	See-na-rum.	
Eye ... ..	...	Mo	Himkoo.
Mouth	Sond	Gee-va	Powoo.
Leg	Ka-loo	Soo-soo	Kohkeo.
Arm	Kai	Pittee	Dunda.
Belly	Potta	Soo-lace	Peagh.
Waist	Killa Goon-neo	Kis-sam	Nuree.
Back	Poth	Ge-dang	Peh-koh.
Hair	Cho-ah	Higho	Kelloo.
Knee ... ..	...	...	Tongra.
Straw	Ver-cue-pulcha	Saga.	
Grass	Boo-ree-peer	Wool-oong	Kaghoo.
To-morrow ... ..	...	...	Nardco.
Yesterday ... ..	...	...	Nardco.

APPENDIX II.—(Continued.)

English.	Bhuttra or Purja.	Gudwa.	Maria.
Milk	Pal.
Buttermilk	Horog.
Arrack	Kulloo.
Turban	Pagah.
To drink	Oonin-tan.
To eat	Tin-tan.
Bread	Harce.
Get up	Todda.
Leaves.			
Pot	Koonda.
Stone	Kulloo.
Crow	Ka-kudee.
Land	Oos-keh.
Mud	Boordch.
Honey	Ogh-veh.
Sugar	Belee.
Thunder	Oondce.
One	Rundoo.
Two	Mooroo.
Three	Nalgoo.
Four	Hayoo.
Five	Aghum.
Six	Yerdhoo.
Seven	Yerdoo.
Eight	Yon-midee.
Nine	Tum-medee.

APPENDIX II.—(Continued.)

English.	Bhuttra or Purja.	Gudwa.	Maria.
Ten	Pud.
Eloven	Paecn.
Twelve	Pin-den-da.
Sit	Ooda.
Get up	Ted-da.
Eat	Tinoo.
Drink	Oonoo.
Sleep	Oonja.
How far is the village?	Naro-beha-jek- muntoh.
What is your name?	Nec-pedree bata.
Where is your father?	Nec-umal-beh- muntoh.
Leaf	Muk-ka.
Branch	Wuk-kee.
Teak tree	Jeknurra.
Bamboo	Vedoor.
Lungotee	Goshee.
Salt	Hower.
Hatchet	Mursoo.
Hoe	Goodulee.
Knife	Kusha.
Sword	Ada Kusha.
Spear	Goh-ka.
Bow	Illoo.
Arrow	Kancee.
Fish	Keekoh.

APPENDIX II.—(Continued.)

English.	Bhuttra or Purja.	Gudwa.	Maria.
Show the road	Aghageo-toha.
Moustacho	Mecshal.
Beard	Guddum.
Whisker	Guddum.
Give	Heem.
Take	Yena.
Lip	Otee.
Hand	Kace.
Foot	Kaloo.
Peacock	Mulloo.
Jackall	Nurka.
Black	Man-doo.
White	Seloo.
Red	Pandoo.
Beads	Oorch.
Tobacco	Pogha.
Opium	Nulla-mem.
The village is near	Naro-herch-muntoh.
It is good	Nhena-muntoh.
It is bad	Melo-muntoh.
Far	Jek.
Near	Herek.
Clean	Bida beeda.
Dirty	Dhoga.
Sick.			
To die	Dohutoro.

APPENDIX II.—(Continued.)

English.	Bhuttra or Purja.	Gudwa.	Maria.
To burn	Borsuna.
To bury	Postee-tom.
Having taken, come...	Turra-rae.
Where have you come from ?	Vegha-tuncha- wah-tinee.
I do, or I make	Heymontom.
I will come in ten days.	Pudeonm-ko-wan- tom.
Old man	Mocetoo.
Old woman	Mootch.
Basket	Hoorka.
Beat	Ooka.
Kill	Howkeo pohā.
Pull	Pilinga.
Push	Dubee heeno.
Run	Weeta.
Don't go	Hunmee-ma.
Don't run	Weet-ma.
Don't beat	Hooka-ma.
Don't sit	Oodoo-ma.
Village	Naroo.
Star	Hooka-peshitoo.
Mountain	Neta.
Wood	Wukkec.
Iron	Knchee.
Bears	Eetalec.
Copper	Raghec.

APPENDIX II.—(Concluded.)

English.	Bluttra or Purja.	Gadwa.	Marin.
Light	Pulwayinta.
Darkness	Hec-kud.
God	Pein.
Beast	Koda-now.
Bird	Puk-hee.
Insect	Poorco.
Brother	Tunseo.
Sis'er	Aka.
Autelope	Yeser-mow.
Monkey, one kind	Kon-denga.
Monkey, one kind	Kottee.

DEPT. COMM'R.'S OFFICE,
SIRONCHA,
The 29th Sept. 1862.

(Sd.) C. L. R. GLASFURD,
Depty. Commr., Sironcha.

APPENDIX III.

लीपीसीला ॥

दंतावलादेवीजयती ॥ देववाणीमहाप्रणस्थीलीघयेणथरहैय ॥ महाराजादीकपाल
 देवको ॥ कलौप्रगमहंसकृतकेवचवोअथोरहोइत् ॥ पाददुमरपाथरमाभालीघेहये ।
 सोमवंसीपांडवार्जनकेसंतानतरुकानहस्तीनापुरकोडोकेआवरंगलकेराज्यभई ॥
 वंशमडीकाकतोप्रतापरुद्रनामराजाभईजेराजासीवकेवंशनउलाउझ्यानुनककेठाकु
 रजीकेराज्यसुवर्णवरसा ॥ भयतेराजाकेभाईअन्नमराजवरतरमेराज्यभयेआवरंग
 लकोडोके ॥ ताकेसंतानहंमीरदेवराजाभये ॥ ताकेपुत्रभेराजदेवराजाताकेपुत्र
 पुरुषोत्तमदेवमहाराजा ॥ ताकेपुत्रजयसींगदेवराजाताकेपुत्रनरसींगरायदेव
 महाराजाजेकरमहाराणी ॥ लक्ष्मदेवीअनेकतालवागकरीसोरहामहादानदीये ॥
 ताकेपुत्रजगदीशरायदेवराजाताकेपुत्रवीरनारायणदेवमहाराजा ॥ ताकेपुत्रवीर
 सींगदेवदेवसमाधर्मअवतारपंडीतदातासर्वगुणसहीतदेवब्राह्मणपालकचंदेलीसी
 वबदनकुमारीमहाराणीवीषेदंतावलाकेप्रसादतेदीकपालदेवपुत्र पाण संतानशतम
 हीवरसराज्यकरदीकपालदेवदेवकहंराज्यासीपीकैवेंशाधीपुर्णभामहंसप्रणयासअ
 धीवेंकुंठगये ॥ ताकेपुत्रखस्तथीमहाराजाधीराजासकलप्रणस्थीसहप्रपूर्णराजके
 अवतारबुधगणेशवलभीमसोभकामपेनपरशुरामदानकराजअर्जुनअवलसुमेरनसील
 सागररीकेकुंभवेरतेज्यापोलकीकेयमप्रतापअग्नीषांडाघरेनीररीतीसहेश्वीघरेवरु
 णसंनासकारदारंघ्रदवबेदेतमहादेवआचारब्रह्मावीद्यासीसनागणऊअतीदिकपा
 लकेगुणदीपंडितवामनदीकपालदेवनामधरेतेदीकपालदेवबीअहकीकवाहदीकेचंद्र
 हारावरतनराजाकेकन्याअजापकुमारीमहाराणीवीषेअंगारहेबर्धरसपालदेवनाम
 जुवराजपुत्रमणतवलातेनतरंगपुरटोलआरीकोहीसकलंवदकरीजगन्नाथवस्त्रेबे
 टकेफेरीआवरंगपुरदेघेवोहीआराजाथापै ॥

फडे ५ पाचपंतीआहेततेसमजतनाही ।

APPENDIX IV

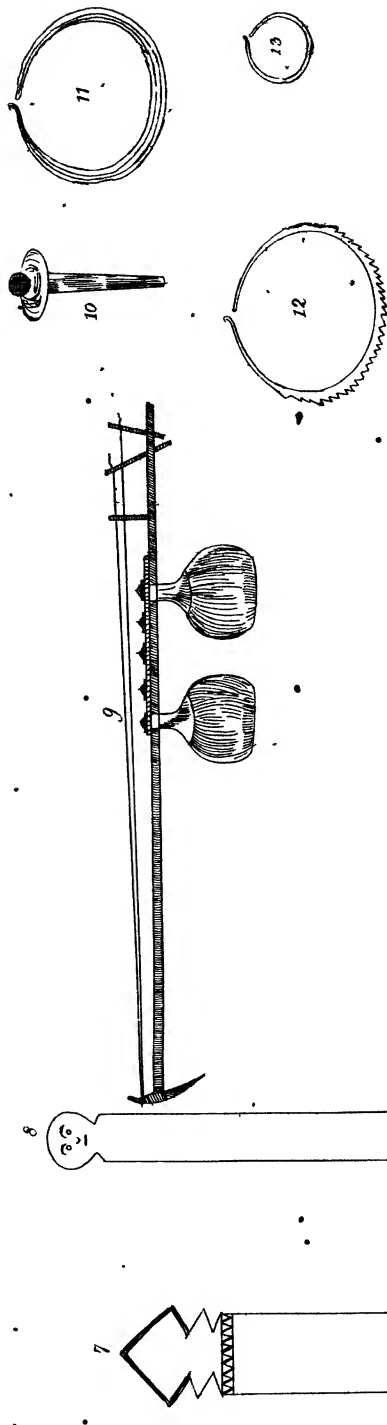
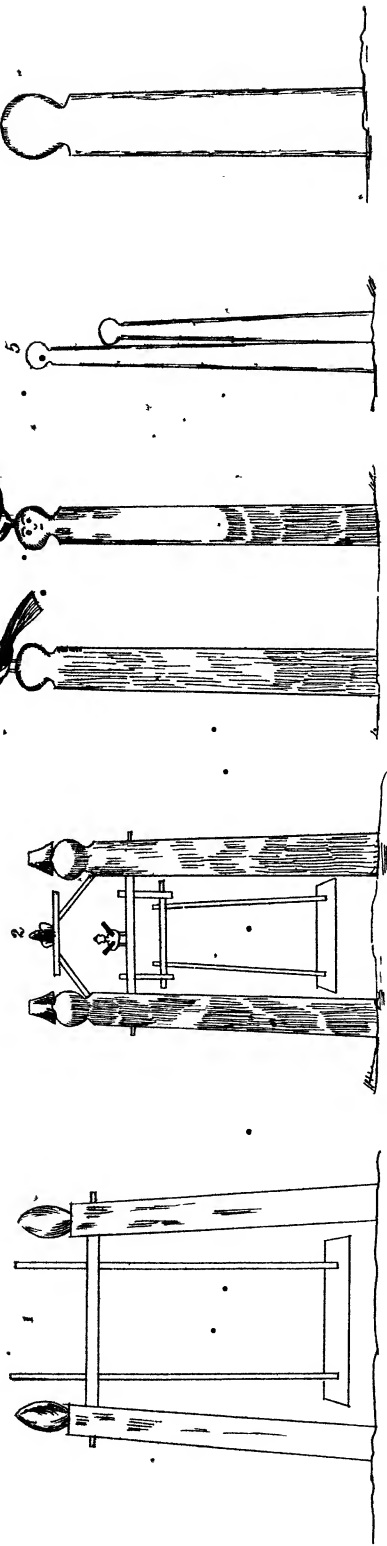
लीपोसीला ।

॥ श्रीदंतावलादेवीजयती ॥ श्रीसोमवंशपांडवार्जुनकुलेकाकतीप्रतापरुद्रना ॥
 ॥ मराजाअवरंगलदेशसंभवत् ॥ जेस्यदप्यंद्यानवल्ल्यधनुर्धराचीनाथप्रश्वी ॥
 ॥ सासतीकाकतीयेरुद्रोभवत् ॥ परमग्रहारपोडाकुचकुंभकुरंगलोचनानां ॥
 ॥ तस्यैकदासुवर्णवस्त्रसंजातोपांडवात् ॥ नष्टगज्यास्यसीवमायुज्यं प्रतप्त ॥
 ॥ रया ॥ आताच्यांन्नमराजनामाधवनमायात्रनीजदेशपरित्यज्यादंडकारंण्य ॥
 ॥ नीकटवस्तरदेशगज्यं वकार ॥ तदवंशहंमीरनामदेवराजाजातः ॥ तत्पुत्रो ॥
 ॥ जगदीशरायदेवोज्यातः ॥ तत्पुत्रोवीरनारयेणदेवोमहाराजोजातः ॥ तत् ॥
 ॥ पुत्रसमस्तप्ररास्तीसहीतसुतस्यसमुपालीतचातुर्वर्ण्यसंतानचंद्रवंशज्याम ॥
 ॥ हांसतदनीवदनकुमारीदेवीसहीतसंचीतकीतीवीतान ॥ श्रीवीरसोंगदेव ॥
 ॥ देवीमहाराजासपथस्थीवमवंधीमहींपरीपातये ॥ वयकुंठजगामाः ॥ तस्य ॥
 ॥ पुत्रेबीबीधबीरुदाबलबीराजमानमानांनृत् ॥ समरसाहसीकमल्लतरवा ॥
 ॥ रीबोदारीतप्रसीमहीपंगल ॥ प्रचंडदोरदंडाक्रुष्टकोदंडवंडोता ॥ रातीवर्गहे ॥
 ॥ लाग्रहीतनवरंगसुरदुर्गरीपदमहीधोमहारान्दी ॥ अजवकुमारीदेवीस ॥
 ॥ हीतरक्षीतचोवटवर्ग ॥ श्रीमगरवानगुरुधंत्रोपदेशसंजातभवर्ग ॥ प्रत ॥
 ॥ राज्यावतारअष्टादशवर्षवयप्रतमरजपालदेवकुमारोखस्तश्रीमहा ॥
 ॥ राजाधीराजदीकपालदेवोजया ॥ यनामाशतवर्सावज्यीतवधोनीवकट ॥
 ॥ कामहीपालयतीतीनचक्रदाश्वपुर्वानीजनामः ॥ दंतावलासमागता ॥
 ॥ कुंडवज्यात्रात्क ॥ तत्रवज्रसहसमहीसकागसरीगंयोत्ररक्तप्रवाहैःसंधी ॥
 ॥ नीनदीश्रीणीसुश्रीणीतोदामकरोत् ॥ ईयेथंलीघीतंप्रास्तोलीश्रुत्वाचं ॥
 ॥ दूतारकं ॥ दीकपालदेवद्रुमोभुपोनामवीतावलोःसंवत् ॥ १७६० वैशा ॥
 ॥ धवदी (तीज) अथवात्रीतीयालीघीतश्रीमंगलवानामीमइथली ॥

३

। पंडीतेन ।

APPENDIX V



C. I. R. Glasgow
Dy. Canal Swenche

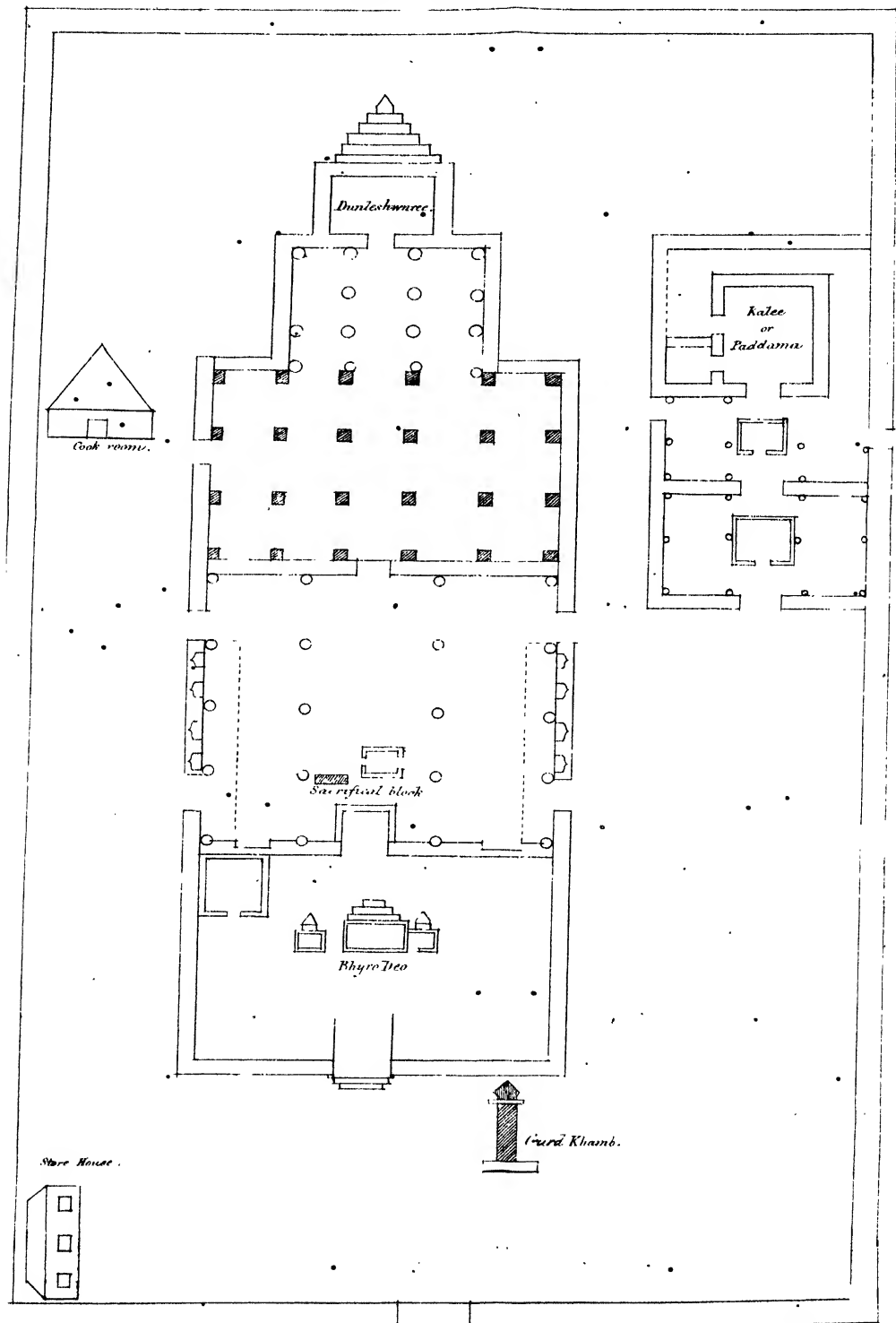
Swenche
Dy. Canal Swenche
The 29th September 1862.

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C. I. R. Glasford,
Dy Cms. Sironha.

Sirmacha.
Deputy Commissioners Office
The 29th September 1862

APPENDIX . VII .



Sironcha,
Deputy Commissioners Office
The 29th September 1862

C. L. R. Clapham.
D. S. Gama Sironcha

APPENDIX IX. *STATEMENT of the Revenues of the Bustar Dependency.*

Sl. No.	Names of Sub-Divisions.	Khalsa.		Mokassa.		Rent-free.		Charitable Grants.		Total Revenue derived from Land.		Sewage, &c.		Total.		REMARKS.
		Rs.	As. P.	Rs.	As. P.	Rs.	As. P.	Rs.	As. P.	Rs.	As. P.	Rs.	As. P.	Rs.	As. P.	
1	Agarwarra Pergunnah	1,564	12 0	69	10 0	118	6 0	189	6 0	1,942	2 0	325	0 0	2,267	2 0	
2	Kutchora	1,022	8 0	171	12 0	117	8 0	88	0 0	1,399	12 0	125	0 0	1,524	12 0	
3	Amora	831	10 0	28	0 0	52	0 0	...	...	1,011	10 0	100	0 0	1,111	10 0	
4	Rykara	1,063	8 0	160	8 0	158	12 0	149	8 0	1,530	4 0	520	0 0	1,780	4 0	
5	Amabaul	421	10 0	202	0 0	56	8 0	69	8 0	749	10 0	80	0 0	829	10 0	
6	Guddea	434	8 0	74	8 0	199	0 0	64	0 0	772	0 0	90	0 0	862	0 0	
7	Soanabal	924	2 0	324	8 0	259	14 0	21	8 0	1,530	0 0	325	0 0	1,855	0 0	
8	Barragaum	352	0 0	81	8 0	...	...	...	...	433	8 0	75	0 0	508	8 0	
9	Paunchgaum	42	8 8	...	...	...	...	...	...	42	8 0	15	0 0	57	8 0	
10	Khalpattee	693	14 0	...	...	...	...	...	...	693	14 0	100	0 0	793	14 0	
11	Madeyan	447	0 0	10	0 0	54	8 0	99	0 0	610	8 0	80	0 0	690	8 0	
12	Kaserpaul	595	8 0	46	12 0	241	0 0	59	4 0	942	8 0	175	0 0	1,117	8 0	
13	Nuggru Paunchgaum Pergunnah	256	0 0	19	8 0	13	0 0	...	...	289	8 0	20	0 0	308	8 0	
14	Gungooloor	363	0 0	...	...	...	...	...	...	363	0 0	90	0 0	453	0 0	
15	Paulkee Bijlee	70	12 0	...	...	...	...	...	...	70	12 0	...	...	70	12 0	
16	Jugulpore	752	0 0	...	...	...	...	26	0 0	758	0 0	2,000	0 0	2,758	0 0	
17	Charparaca Teaka	105	0 0	...	...	...	...	...	...	105	0 0	...	...	105	0 0	

APPENDIX IX.—(Concluded.)

Jundulpore, Khass.	Names of Sub-Divisions.	Khalsa.			Mokassa.			Rent-free.			Charitable Grants.			Total Revenue derived from Land.			Sewage, &c.			Total.			REMARKS.
		Rs.	As.	P.	Rs.	As.	P.	Rs.	As.	P.	Rs.	As.	P.	Rs.	As.	P.	Rs.	As.	P.	Rs.	As.	P.	
19	Donegur Gurh	..	1,777	8 0	13	8 0	..	..	..	..	..	..	..	1,791	0 0	450	0 0	2,241	0 0	..	..	..	..
19	Narrainpoor	..	871	0 0	..	..	..	..	..	..	..	..	..	871	0 0	225	0 0	1,096	0 0	..	..	..	..
20	Purtapoor	..	556	4 0	..	..	..	..	..	..	..	..	..	556	4 0	149	0 0	705	4 0	..	..	..	..
21	Kolargurh	..	409	10 0	..	..	..	..	..	..	..	..	..	409	10 0	130	0 0	539	10 0	..	..	..	..
22	Amabada	..	189	0 0	..	..	..	..	..	..	..	..	..	189	0 0	45	0 0	234	0 0	..	..	..	..
23	Autagurh	..	243	8 0	..	..	..	..	..	..	..	..	..	243	8 0	76	0 0	319	8 0	..	..	..	..
24	Makdeagurh	..	152	0 0	7	8 0	..	..	..	..	..	..	..	159	8 0	40	0 0	199	8 0	..	..	..	..
25	Bomeneagurh	..	113	0 0	..	..	..	..	..	..	..	..	..	113	0 0	35	0 0	148	0 0	..	..	..	..
26	Yerpoogurh	..	50	8 0	..	..	..	..	..	..	..	..	..	50	8 0	12	0 0	62	8 0	..	..	..	..
27	Kurreekote	..	72	4 0	..	..	..	..	..	..	..	..	..	72	4 0	30	0 0	102	4 0	..	..	..	..
28	Cheenargurh	..	3	0 0	..	..	..	15	12 0	..	..	..	..	18	12 0	7	0 0	25	12 0	..	..	..	..
29	Mathota	..	295	12 0	..	..	..	..	..	..	..	..	..	295	12 0	135	0 0	430	12 0	..	..	..	..
30	Chitrakote	..	196	8 0	..	..	..	..	..	..	..	..	..	196	8 0	87	0 0	283	8 0	..	..	..	..
31	Teerutgurh	..	112	0 0	..	..	..	..	..	..	..	..	..	112	0 0	23	0 0	135	0 0	..	..	..	..
32	Maudyad	..	182	0 0	59	4 0	..	..	..	..	..	..	..	241	4 0	55	0 0	296	4 0	..	..	..	..
33	Kykgurh	..	111	4 0	..	..	..	..	..	..	..	..	..	101	4 0	28	0 0	129	4 0	..	..	..	..
34	Koora kouda	..	900	0 0	..	..	..	..	..	..	..	..	..	900	0 0	327	0 0	1,227	0 0	..	..	..	..
35	Murhapaul	..	83	12 0	224	0 0	8	0 0	..	..	..	..	..	315	12 0	87	0 0	402	12 0	..	..	..	..
36	Shamunpoor	..	63	0 0	706	12 0	..	..	..	..	..	..	..	769	12 0	154	0 0	923	12 0	..	..	..	..
37	Hanrowuttee	..	12	0 0	72	0 0	..	..	..	..	..	..	..	84	0 0	23	0 0	107	0 0	..	..	..	..

38	Donergaum "	367 10 0	...	...	...	367 10 0	177 0 0	544 10 0
39	Barsoorgurh "	239 0 0	...	...	...	239 0 0	90 0 0	349 0 0
40	Duntewara "	...	...	1,406 8 0	...	1,406 8 0	330 0 0	1,736 8 0
41	Kuttaowlian "	...	...	255 0 0	...	255 0 0	50 0 0	305 0 0
42	Purtapgirree "	...	...	377 0 0	...	377 0 0	105 0 0	432 0 0
43	Jeyetgirree "	36 0 0	...	521 3 0	...	337 8 0	95 0 0	432 8 0
Total		17,066 12 0	2,271 10 0	3,632 4 0	703 2 0	23,786 12 0	6,965 0 0	30,651 12 0
<i>Zemindaree.</i>								
1	Beclapoor	...	...	...	...	900 0 0	...	900 0 0
2	Soankum	...	...	...	...	700 0 0	...	700 0 0
3	Chintulnar	...	...	...	...	500 0 0	...	500 0 0
4	Bejee	...	...	...	...	900 0 0	...	900 0 0
5	Bhopalputum	...	...	...	...	1,000 0 0	...	1,000 0 0
6	Kootroo	...	...	...	...	900 0 0	...	900 0 0
7	Poteekul	...	...	...	...	150 0 0	...	150 0 0
8	Kotapilly	...	...	...	...	150 0 0	...	150 0 0
9	Puriakote	...	...	...	...	250 0 0	...	250 0 0
Total		...	...	...	...	5,450 0 0	...	5,450 0 0

DEPT. COMM'R'S OFFICE,
SIRONCHA,
The 29th Sept. 1802.

(Sd.) C. L. R. GLASFORD,
Depty. Commr., Sironcha.

APPENDIX X.

Statement of expenditure of the Bustar Dependency.

No.	Items.	Amount.			TOTAL.		
		Rs.	As.	P.	Rs.	As.	P.
	Seebundee	4,874	0	0			
	Mofussil Establishment ...	4,814	0	0			
	Private expenses	9,203	12	0			
	Supplies	7,310	0	0			
	Sheep for sacrifice	1,000	0	0			
	Clothing	6,200	0	0			
	Ghee	1,600	0	0			
	Oil	700	0	0			
	Paper	400	0	0			
	Total ... ..	.....	.....	.....	36,101	12	0.

DEPY. COMM'R.'S OFFICE,
SIRONCHA,
The 29th Sept. 1862.

(Sd.) C. L. R. GLASFURD,
Depy. Commr., Sironcha.

REPORT

A JOURNEY TO KOKAN.

Letter No. 83, dated 19th October 1861, from Commissioner and Superintendent, Peshawur Division, to Secretary to Government, Punjab.

IN my Despatch, No. 58 of 5th August last, I reported the return to Peshawur of Moolla Abdool Mujeed, who was last year entrusted with a letter and presents from His Excellency the Governor General to Mulla Khan, the Ruler of Kokan, and I now beg to submit the further information therein promised regarding his journey. •

2. The object of his mission was simply, as you are aware, to convey the above-mentioned letter and presents, in reply to a friendly communication from the Ruler of Kokan.

• Object of Mission.

3. The selection of a fit person for the duty was important, and I finally nominated Moolla Abdool Mujeed on the following considerations :—His father had been a priest of some repute in Cabul, but Abdool Mujeed, when still a youth, obtained employment in the Mint at that city, and, after amassing some capital, embarked in mercantile speculations. This led him to visit Bokhara, Peshawur, and India, and brought him into connection with Nazir Khyroola, the great Merchant of Bokhara, who afforded aid to our unfortunate countrymen, Stoddart and Connolly, and who now resides at Peshawur. Abdool Mujeed married a daughter of Nazir Khyroola's, and is thus connected with the Ameer Dost

Selection of a Messenger.

Mahomed, who is married to another daughter of that Merchant.

4. He was inured to travel, had seen more of the world than his neighbours, and never having been employed in Offices under Dooranee Governors and Fings, was less likely to carry on intriguing on his own account, whilst his relationship to the Nazir gave us a guarantee for his acting in good faith, and not making himself out to be more than a simple messenger, a caution which was frequently urged on him. Having received his instructions, he left Peshawur on the 28th September 1860, in company with the returning Envoy, Khodai Nuzzur Beg.

5. There are five routes by which Kokan may be reached from Peshawur, the most easterly is that by Cashmere and Ladak, crossing the Kara Korum range to Yarkund;—this is the most circuitous. The second proceeds from Peshawur, through the Bajour and Upper Komur Valleys into Badakshan;—this is the most direct, but, upon the whole, the most difficult route. It was taken by the Envoy who came from Kokan in 1854, because the easier routes to the westward were closed against him, in consequence of the existing state of relations between the Ameers of Bokhara and Cabul, and the British Government. On his return to Kokan, he selected that by Cashmere and Yarkand. The three remaining routes proceed in the first instance to Cabul, the most westerly Passes through Bulk and Bokhara to Kokan;—this is the best route of all, and is that taken by traffic; the only lofty range to be crossed is the Hindoo Koosh, and the road is practicable for laden camels throughout. Indeed after crossing the Oxus, wheeled carriages are in ordinary use; but inasmuch as the relations between the Ruler of Kokan and the King of Bokhara, and those between the latter and the Ameer of Cabul, were not on a friendly footing, it was not advisable for the party to adopt it. The other two routes which are known as those of Parnir and Kolab, after crossing the Hindoo Koosh, lead through Koondooz to Badakshan, and there diverge. The eastern extremity of the

Valley of the Oxus is separated from Yarkund and Kashgar by a chain of mountains which supports an extensive tract of elevated table land, and connects the Hindoo Koosh with the lofty range to the south of Kokan. This table land is called the Pamir Steppe, and gives its name to the first of the above-mentioned routes, which rises to it from Badakshan, and after crossing its dreary plains, descends by the Taghlak or Teeruk Pass into the Kokan Territories, twelve marches east of the capital. The Kolab route crosses the Oxus north of Badakshan, and proceeds direct by the Kolab and Derwazah Districts to the mountain range south of Kokan, crossing it by the Oshkoorgan Pass, four marches south-west of Kokan.

6. Our party proceeded by the Pamir route and returned by that of Kolab. In the body of this Report I will not detail their stages, but these will be found in the Appendix.

7. During their first three marches from Peshawur on their passage through the Momund Settlements, on the Tartunah road, they were exposed to the usual annoyances of grasping guides, who fasten themselves on travellers and impede their progress by tales of difficulties and danger, to extort gratuities at every step. In the present instance the supposed value of the Convoy; its tempting bales, and mysterious looking boxes served to whet their greed: however, with mingled threats and concessions, the Moolla escaped with his charge, from the troublesome crew, and arrived at Cabul, without further adventure, on the 9th October.

8. Here he waited on the Amcer in company with Gholam Hussun Khan, Khan Bahadoor, the Vakeel. His Highness gave him a letter to his son Sirdar Mohamed Azim Khan at Koondooz, and an order to Nadir Khan, Chief of Purwan, who receives a Jagheer for keeping open the Khinjañ Pass, through the Hindoo Koosh. The party was so beset by Chiefs and others endeavouring to elicit information, as to the real objects of the mission, and refusing to believe that the Moolla was a mere "letter carrier," that he prudently

withdrew to a village a few miles beyond the city, to complete the necessary arrangements for the onward journey.

9. He again set out on the 14th October, and, crossing the Hindoo Koosh by the Saroolung Pass, arrived at Khanabad, in Koondooz, on the 24th. His only difficulties were in crossing the above range, and in the Pass where he was again forced to give gratuities; he tells me that these fees are greater impediments to trade than the established customs and transit duties; the latter are fixed, and are by no means exorbitant, but to the former there is no limit. Local Governors, Sirdars, and every petty official, taking from Kafilas and Merchants whatever may please their fancy.

10. Khanabad is the Head-Quarters of the Governor of Koondooz. Sirdar Mohamed Azim Khan, the Ameer's son, who has with him 4 guns, 500 horse, and 2,000 infantry; you are aware that this Province was only annexed by the Ameer in 1859, prior to which it enjoyed independence under its own Oozbek Chief, Meer Atalik. The circumstances of the conquest, and the history of the country, were detailed by me in my Report No. 99 of 9th June 1859.

See letter to Government,
Foreign Dept., No. 428,
23rd June 1859.

The Moolla describes the Province as still in a very unsettled state,—the old Oozbek proprietors sullenly resisting all attempts at pacification; consequently lands are deserted, villages remain waste, and the roads are wholly unsafe. The Tajik and mixed tribes only have acquiesced in the new régime but the ousted Oozbeks look to a return of their exiled Chief and independence. The Sirdar received the party with great hospitality, and gave the Moolla three baggage horses to replace some which were unfit for a longer journey; he also furnished him with an escort and letters to the several Chiefs of Badakshan.

11. Entering the Badakshan Territories by a steep and rugged pass, he arrived at Rostak on the 31st October, where Meer Yousuf Allee resides, a brother of the Meer of the country; this Chief is very

Badakshan.

highly spoken of, and gave a warm reception to the party. He shortly after met with a tragic end, being slain by a nephew of weak intellect, together with other relations,

See Docket to Government, Foreign Department, No. 206, dated 26th March 1861.

as reported in the Diary which accompanied my No. 23 of 20th March last. Here the Moolla received intelligence of the death of the King of Bokhara, and was delayed four days on account of the rumours which followed that event, of the unsettled state of the neighbouring Districts. On the 4th November he arrived at Fyzabad, the capital of Badakshan, and residence of its Ruler, Meer Shah, by whom he was hospitably entertained for two days, and furnished with an escort.

12. Nine more difficult marches, through a mountainous country, brought the party to the Punjab Fort, the residence of Meer Shah's brother-in-law, Shah Ameer Beg, where most of the mules and ponies were exchanged for "Yaks," or the large-tailed bullock; here, too, the real difficulties of the road commenced, and the travellers were not much inspirited by the tales they heard of the exploits and adventures of the Kirghiz robbers; snow had already fallen, and the road would soon be closed. On the 16th November they ascended to Lungur Wakkan, which is the beginning of the Pamir Steppe.

13. This region forms the summer pasture lands of the Kirghiz, and the hunting grounds of freebooting parties. Troops of the latter sweep over the Plains and carry off into hopeless slavery the surprised travellers, without respect to age, sex, or rank; the captives are sold in the cities and villages of Kokan and Kashgar: between them and their homes are extensive deserts, and flight is rarely attempted. The slaves are rigorously worked, but Kirghiz wives are given to them, and the families they obtain are further ties to their new country; the majority of slaves in Kokan are Badakshanees, and the Chiefs of the latter country make reprisals on the Kirghiz, reducing their captives to the same kind of slavery, and furnishing them with wives of Badakshan.

Thus two of the men sent by Shah Ameer Beg, with the Moolla as guides and assistants, were Kirghiz slaves; they now had families in Badakshan, and the Chief felt that he ran no risk of their escaping on the road.

14. The Nomad tribes who bring their flocks and herds of sheep, goats, camels, and horses to these steppes in the summer, pitch their black tents (called Kirgah) wherever pasture is procurable; they are described by the Moolla as strange, uncouth fellows, living principally on mares' milk and horse flesh. They had now left the steppes, and our party fell in with only one of their Camps, where they met with such treatment as showed that a Kirghiz Kirgah on the Pamir is to be avoided rather than sought for.

15. Fourteen weary days were occupied in crossing the steppe; the marches were long, depending on uncertain supplies of grass and water, which sometimes wholly failed them; food for man and beast had to be carried with the party, for not a trace of human habitation is to be met within these inhospitable wilds. The Kirghiz guides, furnished by Shah Ameer Beg from Punjāb, were seldom at fault, but hurried on the party for fear of fresh snow falling, when it would be difficult to follow the track, and the whole would be likely to perish. The Moolla has given a very quiet statement of their difficulties and sufferings on this portion of the journey, but they were evidently of no ordinary character; the season was already advanced, and most of the road was even then covered with snow; the cold was intense, and on more than one occasion they passed the night as best they could, without a stick to burn or any kind of shelter: at some stages, grass and water were not procurable, and three of the animals died on the road.

16. The steppe is interspersed with tamarisk jungle and the wild willow, and in the summer with tracts of high grass. Scattered over its surface are extensive lakes,—the sources of the streams which, flowing eastward, fall into the rivers of Kashgar and Yarkund;

two of these were passed by the party at Khurgoshee and Kurreh Kol, the former was one day's ride in circuit, and the latter four days; the Moolla also crossed the Moorghabee river about midway in the steppe. In the vicinity of this river and the lakes, deer and wild fowl abound; on such a journey they must indeed have proved welcome resting places.

17. One of the chief dangers to travellers in the steppe is caused by noxious wind which prevails at certain seasons called "Dummuk," and the Moolla was cautioned, before leaving Punjab, never to sleep lying down; the effect of the wind is said to be that it causes swellings, pains, and sometimes insensibility; one of the party was seized with these symptoms during a storm.

18. Snow, which had long threatened, fell at length on the last day's journey, which was accomplished with the greatest difficulty; the storm was violent, and the animals could hardly wade through the fresh snow, or face the hurricane; all trace of the road was lost, and the party took refuge on a hillock, whilst the guides went in search of the track. They had been marching since daybreak, and it was now 2 p. m.; but, as the Moolla graphically relates, "all forgot hunger in looking after life." The guides returned with the intelligence that a herd of horses had been seen, and the party made for the spot, they found eight men only with the herd, and with difficulty procured shelter in the Kirgah, from the stormy night.

19. To add to his other troubles, the returning Envoy, Khodai Nuzzur Beg, was fairly borne down with fatigue and fright. His supplies were exhausted, and for some days past the Moolla had furnished him with food from his own stock, but he remained testy and quarrelsome; he would sometimes sit down and weep, refusing to proceed, and at others cast oaths, and abuse at all about him. Finally, if the Moolla was rightly informed of what took place in the

Kirgah, the ungrateful Envoy was planning, with the Kirghiz to make away with him, that he might proceed alone to Kokan with the presents, partly that he might appropriate a portion of them, and partly out of fear, lest his conduct on the road should be reported to his master.

20. On the following day, the 30th November, the spirits of the party revived, on finding themselves suddenly at the termination of the steppe: they were on the crest of the range south of Kokan, and commenced their descent through the Taghlak Pass. The road being covered with snow and very steep, was difficult to traverse, and men and animals were constantly falling. The lower slopes were covered with fir trees, in a forest of which they found shelter for the night, in a cow-house, where, for the first time, his supplies being now exhausted, the Moolla felt himself obliged to overcome his scruples, and to dine off a steak of horse flesh.

21. On the 1st December the party arrived at length in an inhabited country, and were fairly in the Kokan Territories; still, however, there were no permanent dwellings, and the country known as Osh Tippah is occupied by the El Bai Kirghiz, a tribe of wandering shepherds and herdsmen, whose pasture lands are on the slopes of the adjacent mountains. The daughter of the Chief received them courteously, and the Moolla remarks that, throughout the country, the women are not concealed, but take their share in all work, and "wear turbans like men."

22. On the 5th December they arrived at Goolshah, the first town they had met with. It is the residence of Alim Beg, a relative of the Ruler, who had gone with an Expedition to the Russian Frontier; they were kindly received, and hospitably entertained by Alim Beg's wife for two days. Badakshance slaves were numerous in this household, many of whom had families and seemed contented enough, but some wept much when they talked of their country; the remaining seven marches were through a finely cultivated country, with large

towns and villages; they were well received by the Local Authorities, though Khodai Nazzur Beg did his best, on more than one occasion, to obtain for his companion a less favorable reception. On the 17th December the Moolla entered Kokan after a continuous journey of nearly three months.

23. He was conducted into the city by a party of five Officers, deputed for the purpose by the Ruler, who was absent with his Forces, engaged before Oratuppah, and was first lodged at the house of the high priest, and after some days at that of Eeshan Syud, Khwajah. Several noblemen entertained him, and throughout he appears to have received marked attention. His arrival caused considerable sensation, and, the Ruler himself took every means of publishing far and wide the arrival of an English Envoy at his capital. The Moolla was afterwards informed that the circumstance strengthened Mulla Khan materially, bringing neutral tribes to his standard, and thus hastening his conquest of Oratuppah.

24. This District lies to the west of Kokan, and has for generations served as the fighting ground between Kokan and Bokhara, to which States it has alternately given its allegiance; the late King of Bokhara had recently sent a Force there, and after slaying the Kokan Governor, had placed an Officer of his own in charge. Mulla Khan collected his clans and proceeded in person to recover the District, in which he was opposed by a large Force deputed by the new King of Bokhara; after some delay the Kokances obtained a signal victory, and Mulla Khan re-established his supremacy; the news of this success reached Kokan in two days,—on the 1st January 1861,—and was received with many demonstrations of rejoicing, the Moolla himself coming in for a good share of congratulatory presents.

25. The Ruler returned to his Capital on the 7th January, and the Moolla went out some distance, by direction of the Chief Minister, to meet him, accompanied by the Envoy

from Cabul, Syud Meer Mohamed. He was cordially welcomed and interrogated as to his journey, the state of India, and other matters, and renewed orders were given for his entertainment; two days afterwards he had an interview in open Durbar, when the letter from His Excellency was duly delivered and read, and the presents carefully brought forth, the latter eliciting the usual expressions of wonder and admiration, especially the musical boxes, watches, and rifles. He had several other interviews during his residence in the city which lasted for about six weeks. He appears to have observed intelligently what was passing, and the following information has been gathered from his verbal narrative:—

26. There are seventy-eight Districts in the kingdom, the Local Governors of which are entitled to carry a standard: they are not extensive in size, and appear to consist of a town or large village, with its dependent hamlets. Most of these towns, like Kokan itself, are situated on the Sirr or Jaxartes, and the country is exceedingly fertile and well cultivated.

27. Kokan is described as a large and populous town, with commodious and well-built houses in the middle of gardens, stocked with fruit trees of various kinds; the supply of water is abundant, flowing in water-courses through the city. It possesses several Colleges, and the learned are treated with great respect; the people generally seemed happy and contented, very loquacious and fond of good living. The bazars are spacious, and contain many superior artisans; the silk mart is the most famous; Civil Law is administered fairly, but very little attention is paid to the Criminal Law; consequently murders, robberies, and thefts are frequent, the parties being left to take their own redress; the popular epithet of the city is "Luteef," as that of Bokhara is "Shurreef;" the streets are thronged with Arabahs, a kind of waggon drawn by horses, and the common carriage of the country.

28. The revenues of the country consist of taxes on
 the land and gardens, on cattle of all kinds,
 on artisans, customs duties and occasional
 taxes on houses, to meet the expenses of Military Expedi-
 tions; the share of produce taken by the Government, on
 all kinds of grain, is one-fifth. On gardens the tax is one
 tilla, or about five and half rupees per Jareh, on cattle of
 all kinds,—the chief wealth of the Kirghiz and Kuzzak tribes,
 —one in forty is annually taken by Government; the customs
 duties are farmed. The whole revenue of the country is
 estimated at five lakhs of tillas, or twenty-seven and
 half lakhs of rupees (English), being
 six and half lakhs more than was set
 down in my previous Report, * No. 74
 of 13th August 1860.

* See letter to Foreign
 Secretary, No. 599, dated
 20th August 1860.

29. The Moolla saw nineteen guns and two mortars,
 but was told that there were fifty in all;
 the Magazine was badly supplied. This
 Artillery is under the command of an Officer known as the
 Lahore Jemadar, who is much thought of. Not more than
 fifteen hundred men are formed into Regular Regiments
 under the above Jemadar, they are drilled by him, and by a
 Caboolce of the name of Khair Mahomed; a standing Force
 of ten thousand men, chiefly mounted, is maintained, who
 are not drilled; they receive money payments only in the
 field, at other times they are paid in grain and clothes;
 these men are usually relieved annually; the soldiers are men
 of the Kirghiz, Kuzzak, and Kupehak tribes, but there are
 Affghans amongst them, and a few Hindoostances; the latter
 are in great repute.

30. The trading firms are numerous and respected,
 they have the distinctive appellation of “Bace;”
 ten or twelve of the wealthiest have a capi-
 tal of from ten to twenty thousand tillas; (fifty-five
 thousand to one lakh and ten thousand Rupees) a num-
 ber of Cabool Merchants are also settled there; the cost of
 carriage between Peshawur, Cabul, Bokhara, Kokan, Kash-
 gar, and Yarkund, have been already reported by me in my

Traders.

letter No. 77 of 12th ultimo, when treating of the trade between those countries in connection with the establishment of a fair on the Indus.

31. The present Ruler, whose title is "Khan Huzrut," is Mulla Khan, whose antecedents were reported in my letter No. 74 of 13th August 1860. He is thirty years of age, and bears a character for sobriety and truthfulness; he is fond of leading his Troops in person, and is better as a soldier than an administrator; he is careless in matters of finance, and is therefore plundered a great deal by the Officers entrusted with affairs; he keeps up a rude kind of state, and his Durbars are always conducted with dignity, and attended by the high Officers. Of these, the leading men at present are Kanant Shah, Perwanchi, Governor of Taskund; Alum Beg, Agent of the Kirghiz; Moolla Alee, Kool, Governor of Osh; Kurreem Kool, Perwantee; Khodai Nuzzur, Chamberlain (and recently Envoy to the British Government), and Dost Mahomed, Superintendent of the Customs.

32. With the exception of the city population, the inhabitants of the country are the Kirghiz, Kupchak, and Kuzzak tribes; there is a constant struggle for supremacy amongst these three clans, but generally the Kirghiz are in the ascendant; Mulla Khan's mother was a Kirghiz lady, whilst his brother Khodayar's, was of the Kupchak clan, which, at the time of their father's death, was the more powerful of the two; consequently Khodayar was first elected to the throne, but when the Kirghiz recovered their power, he was deposed, and his brother Mulla Khan set up in his room. The Moolla remarked that there is still a strong party in favor of the exiled Ruler, but so long as the Kirghiz faction is uppermost, they cannot attempt his recall.

* * * * *

36. The following probably refers to the death of the late M. Schlagintweit. A man of the name of Wullee Khan, who is a Kokanee by birth, has several times collected a band of adventurers

M. Schlagintweit.

and gone to Kashgar, where he incites the people; and drawing over to his side, the Mussulman residents, and those who are subject to the Ak Sakal of Kokan, harasses the country, slaying and plundering at pleasure. When the Chinese Authorities send Troops to oppose him, he is unable to stand against them, and flies with his plunder to the mountains and to the Kirghiz Steppes. On a recent occasion, when Wullec Khan made one of these assaults on Kashgar, an European gentleman was there, who was killed in the strife. When Mulla Khan heard of this, he wished to put Wullec Khan to death, but was prevented from doing so by some of his nobles.

37. As before observed, there is constant feud between the States of Bokhara and Kokan, displayed in mutual aggressions. More recently the civil wars in Bokhara have prevented the King's attacking his neighbour, but he affords asylum to the exiled Ruler of Kokan, who keeps up a correspondence with the faction favorable to his interests in his own country.

Relations with Bokhara.

38. From all we know of Kokan and its neighbouring States, we can readily gather that, whilst it possesses the means of becoming powerful under an able and enterprising Chief, yet it contains elements of weakness in the factions of its clans when placed under a weak or indifferent Ruler, and this has been exemplified in its history. The great Baber was a Kokance by birth, and that city was the capital of his little kingdom of Ferghana, from which he passed successively to the thrones of Cabul and India. In more recent times, Mahomed Ali Khan, who succeeded to the Chiefship in 1824, consolidated the kingdom, and successfully resisted all encroachment or aggression, whilst his successors have seen tribe after tribe falling off from their allegiance, and their own tenure of power dependent on that of the faction which supports them.

Remarks on the alternate strength and weakness of Kokan.

39. On the 31st January 1861, the Moolla left Kokan, and was informed that an Envoy would overtake him at Yar Mazar, the third march. On his arrival there he heard that the Ruler

Leave Kokan.

contemplated sending a second Envoy by British India to Constantinople, to renew the friendly intercourse which had been maintained by his ancestors with the Court of the Sooltan; this impeded his departure, and he was not joined by the Envoy till the 10th March, when the party finally set out accompanied by the returning Envoy of the Amcer of Cabul.

40. The Kolab route having been fixed on, they crossed the Kokan range by the Koksoo or Drawoot Pass; in the seventh and eighth marches the road was deep in snow at this season, and very difficult. They passed through the hilly Districts of Karataglim and Derwazee, both tributary to Kokan, and found the road difficult throughout; in some places the snow had to be beaten down by troops of animals before the party could pass.

41. Having made twenty marches from Kokan, they arrived in the Kolab District, the independent chief of which is Surrah Khan, who is very hostile to the Cabul Government, and maintains friendly relations with Bokhara. With a view, therefore, of evincing his enmity to the former, and of ingratiating himself with the latter power, this petty Chief caused the whole of the party to be seized at Khwalung, a town in his district. For four days they were treated with rigour, kept separate from each other, and stinted in their food; they were afterwards placed together and treated well, though detained against their wishes for more than three weeks. Intelligence then arrived of the rebellion in Bokhara, and of the summons to their aid of the Affghan Sirdars by the people of Shuhr Suby. As it seemed probable that his friend would lose his power, Surrah Khan became as anxious to conciliate his captives, as he had formerly been to cast indignity upon them. He at once released them, sent costly entertainments, and dismissed them with dresses of honor.

42. The remainder of the road was good, and crossing the Oxus on the third day, they passed through a portion of Badakshan, and

●
Cross the Kokan Range, and pass the Districts of Kurraglim and Derwazee.

Surrah Khan of Kolab.

Imprisonment at Kolab.

Return to Peshawur.

arrived at Khanabad, where they were again received with hospitality by the Sirdar Mahomed Azim Khan; and after a halt of five days set out for Cabul, where they arrived on the 6th June; leaving that city on the 14th, they arrived at Peshawur on the 26th June.

43. In my letter, No. 58* of the 5th August, I reported the mission of the two Envoys and its object; the one deputed to the British Government has returned to Kokan with the letter from His Excellency the Viceroy, and the other has continued his journey to Constantinople, *via* Mooltan and Kurrachee.

* See letter to Foreign Secretary, No. 501, dated 15th August 1861.

Mission of Kokan Envoys to British India and Constantinople.

44. In conclusion, I would express a hope that the manner in which Moolla Abdool Mujeed has discharged the duty entrusted to him may meet with the approval of Government, it entailed on him considerable toil, and exposed him to some amount of danger. Implicitly acting up to his instructions, he carefully abstained from making himself out to be more than he was, and the narrative of his adventures has been given in a sober and unassuming manner. I have requested him to draw up an account of his actual expenditure on the road, and, on its receipt, I will again address you on the subject of a reward for him.

Commendation of Moolla Abdool Mujeed.

APPENDIX A.

Route taken by MOÛLLA ABDŪOL MUJĒED from Peshawur to Kokan, viâ Badakshan and Pamir.

No. of Stages.	NAME OF STAGE.	Distance in miles.	Province.	REMARKS.
1	Speer Sung ..	7	British.	
	Kum Shiman ..	19	Affghanistan.	In Momund Territory.
	Dakka ...	19	Ditto.	Ditto.
	Chardeh ...	20	Ditto.	In Khalid Khan Momund's Jagheer.
5	Jelalabad ...	20	Ditto.	
	Bala Bagh ..	14	Ditto.	Sirdar Mohamed Osman's Jagheer.
	Gundamuk .	12	Ditto.	
	Jugdulluk .	20	Ditto.	
	Tezeen ..	20	Ditto.	
10	Bootkhak ..	21	Ditto.	
	Cabul ...	8	Ditto.	
	Kalakan .	15	Ditto.	
	Khajah Khizree	16	Ditto.	
	Nawick .	10	Ditto.	Passing Purwan, which is the commencement of the Saroolung Pass.
15	Oolang .	15	Ditto.	At foot of Hindoo Koosh.
	Gor-i-sokhta .	16	Ditto.	At north end of the Pass.
	Khinjan ..	19	Ditto.	A Fort here.
	Khooshkdunah...	19	Ditto.	One spring only where travellers stop.
	Nareen .	20	Koondooz.	
20	Jibldagh ...	20	Ditto.	
	Eeshan Top .	23	Ditto.	
	Khanabad .	2	Ditto.	Head Quarters of the Governor.
	Talikan ...	12	Ditto.	
	Kurloogh ...	20	Badakshan.	On the Kokehah, a rapid unfordable stream, crossed by wooden bridges.
25	Roostak ...	20	Badakshan.	A town.
	Atteen Jallus ...	19	Ditto.	
	Fyzabad ...	20	Ditto.	Residence of the Meer of Badakshan.
	Bamk ...	15	Ditto.	All difficult marches through a hilly country.
	Chakaran ...	18	Ditto.	
	Carried forward...	479		

No. of Stages.	NAME OF STAGE.	Distance in miles.	Province.	REMARKS.
	Brought forward	479		
30	Teer Giran ..	20	Badakshan.	All difficult marches, through a hilly country.
	Gaokhanah ...	16	Ditto.	
	Kol Bala ..	18	Ditto.	
	Kazee Deh ...	19	Ditto.	
	Shekhur ...	20	Ditto.	
35	Piggish ...	19	Ditto.	Commencement of Pamir Steppe.
	Punjab ...	14	Ditto.	
	Sungur Wakhan	4	Ditto.	
	Jungaluk ...	16	Ditto.	
	Kizzil Kurchec...	16	Ditto.	
40	Khurgoshee ...	18	Ditto.	A lake one day's ride in circuit
	Sussugh Kol ...	26	Ditto.	
	Chadur Tash ...	25	Ditto.	
	Kurra Soo ...	21	Ditto.	
	Moorghabee ..	21	Ditto.	
45	Ak Baital ...	25	Kokan.	A large lake four days' ride in circuit.
	Yakh Kol ...	25	Ditto.	
	Kurrah Kol ..	25	Ditto.	
	Dysame lake ...	15	Ditto.	
	Kizzil Arut ..	24	Ditto.	
50	Alai ...	12	Ditto.	The steppe is here called Alai.
	Tareek ..	16	Ditto.	Pass over the Kokan Range, steep descent.
	Osh Tippa ...	81	Ditto.	This country is occupied by the Elbai Kirghiz, wandering herdsmen.
	Ditto Pass ...	19	Ditto.	
	Kizzil Koorghan	19	Ditto.	
55	Goolshah ..	18	Ditto.	
	Carried forward...	1031		

APPENDIX A.—(Continued.)

No. of Stages.	NAME OF STAGE.	Distance in miles.	Province.	REMARKS.
	Brought forward	1,031		
	Kooflan Kol ..	16	Kokan.	
	Osh ..	25	Ditto.	A large town.
	Araban ...	10	Ditto.	A good bazar.
	Kamah ..	15	Ditto.	A large place.
60	Marghetan ..	15	Ditto.	Ditto.
	Kurrawul Tuppal	16	Ditto.	Ditto.
62	Kokan ..	10	Ditto.	Capital town.
	Total ..	1,075		

N.B.—No habitations of any kind are met with on the Pamir Steppe, the names of stages are those of places where travellers usually stop in the vicinity of water.

From Kokan to Kashgar is eighteen marches.

Kashgar to Yarkund is five ditto

(Sd) H. R. JAMES,

Commissioner.

APPENDIX B.

*Route from Peshawur to Kokan, via Kolab and Derwazee,
taken by MOOLLA ABDOOL MUJEEB on his return.*

No. of Stages.	NAME OF STAGE.	Province.	REMARKS.
1 to 25	Roostak ...	Badakshan.	Same as in Appendix A.
	Chceah ...	Ditto.	
	Khazur ...	Ditto.	
	Baruk ...	Ditto.	On the Oxus.
	Surehushmah ...	Kolab.	Cross the Oxus.
30	Kolab ...	Ditto.	
	Khanabad ...	Ditto.	
	Khwalung ...	Ditto.	A good bazar.
	Aksoo ...	Ditto.	
	Sibkâk ...	Ditto.	
35	Tulbur ...	Ditto.	
	Tibbee Durrah ...	Derwazee.	A difficult mountain pass.
	Chihul Durrah ...	Ditto.	
	Yafich Pass ...	Ditto.	Very difficult.
	Uzzum ...	Kurraglim.	
40	Lungur Eeshun ...	Ditto.	
	Sakka ...	Ditto.	
	Peeldan ...	Ditto.	Cross a river twice.
	Chirgali Tal ...	Ditto.	
	Shulbelee ...	Ditto.	
45	Achagh Almah ...	Ditto.	
	Kunah Mogh ...	Kokan.	
	Kirghiz Kipehak ...	Ditto.	By the Kizzil Keab Pass, difficult.
	Nem Kirghiz ...	Ditto.	On the Alai Steppe.
	Koksoo ...	Ditto.	Ditto.
50	Lungur ...	Ditto.	Below the Darawoot Pass.
	Osh Koorghan Pass..	Ditto.	
	Osh Koorghan ...	Ditto.	
	Awl ...	Ditto.	
	Yar Mazar ...	Ditto.	
55	Fyzabad ...	Ditto.	
	Rashidan ...	Ditto.	
57	Kokan ...	Ditto.	

(Sd.) H. R. JAMES,
Commissioner.

(True Copies,)

(Sd.) W. KIRKE,
Asst. Secy. to Govt., Punjab.

P A P E R S

REGARDING THE

COAL MINES AT THATAY KHYOUNG.

From LIEUTENANT-COLONEL A. FYTCHE, Commissioner of Tenasserim and Martaban Provinces, to LIEUTENANT-COLONEL H. M. DURAND, C.B., Officiating Secretary to the Government of India, Foreign Department, — (No. 214, dated Moulmein, the 6th September 1861.)

I HAVE the honor to submit herewith copy of a letter*

* No. 38, dated 17th August 1861. to my address from Lieutenant Harrison, Deputy Commissioner,

3rd Class, Mergui, requesting sanction to an advance of Rupees 1,000 for the purpose of re-working the coal field at Thatay Khyoung, situated on the great Tenasserim River, Mergui Province.

2. This coal field was worked by Government in 1840, and later also, in 1854, by Lieutenant Chase, Deputy Commissioner of Mergui, when 18 tons of coal were brought down by him to the town of Mergui, but cost at the rate of Rupees 34 per ton; and its further working was then abandoned on account of its large cost in procuring the mineral. Lieutenant Harrison is of opinion that he could supply coal at the port of Mergui from this Mine at the rate of Rupees 12 per ton, and if this could be done, and of which he appears tolerably confident, the experiment would be worth a trial, as coal at this price could be used with advantage by the Steamer employed on the Alguada Reef Light House Establishment and the vessel attached to these Provinces.

3. This coal field was visited by Professor Oldham during the month of February 1855, and his Report on the same is printed in pages 37, 38, 39, 40, and 41 of Selections No. X. of Records of the Government of India. Professor

Oldham states in this Report that the coal procured from this Mine has proved equal to ordinary "country" coal, but the rapid dip of the beds, and the consequent depth to which all shafts would soon have to be sunk, is the most serious objection to the profitable working of this coal; but in other respects it is well placed. A level road has already been formed from the coal bed to the great Ténasserim river, on which the tramway Lieutenant Harrison proposes could be easily laid.

4. The box of specimens of coal procured from this Mine by Lieutenant Harrison, and mentioned by him in his letter, are forwarded to your address by the Steamer which conveys this communication. I may add that, if the sum of Rupees 1,000 is advanced for the working of the coal Mine, it cannot be met from this year's Budget.

5. On my visit on circuit to the Southern Provinces during March and April last, it was my intention to have visited several of the broken series of coal basins which are known to exist in the Province of Mergui, but my time did not then admit of it. I visited, however, several streams, tributaries of the Pak-Chan River, which have tin ore associated with the detritus of their beds; and in the box in which the specimens of coal are packed, I have taken the opportunity of placing a box containing quartzose gravel intermixed with lumps of quartz and granite, which I took myself out of the bed of the Kulama-Khyoung, one of the numerous small feeders of the Pak-Chan, and which appears to be peculiarly rich in tin ore, as also to contain apparently a quantity of minute scales of gold. I have also enclosed a small block of tin which I saw melted and run from the furnace, from washed tin ore procured from the bed of the same stream from whence I took my sand. The sand and specimen of tin might be presented to the Geological Museum, Calcutta, if it is thought fit, and a report called for on them from Professor Oldham.

6. This stream tin is worked by emigrants or refugees from Siam, and procured by washing the sand in small

shallow wooden bowls, and the ore thus obtained, sold to the Farmer of the Malewon District, (concerning whom and the terms of his lease a full account was given by me in paragraphs 44 to 49 of my Revenute Report for these Provinces, No. 153, dated the 11th July 1861,) in small bamboo measures, 12 inches long by $3\frac{1}{2}$ inches in diameter, and for which Rupees 2 each is paid. The bed of the stream from which I took my specimen of sand is reported to be one of the richest yet discovered, and the men whom I saw employed washing there informed me that, if they worked continuously for a whole day, they could fill with ease two of the bamboo measures, or earn Rupees 4 per diem.

7. The farmer was employed smelting ore when I was at Malewon. He has two large furnaces supplied each with a bellows formed from the hollow trunk of a large tree, in which a piston is inserted and drawn backwards and forwards by two men, and appears to keep up a strong and continuous blast. The ore is run into pigs half a piccal, or 71 lbs. in weight, to form which, it is estimated, takes fifteen of the bamboo measures above-mentioned, and gives 10 to 45 per cent. of metal obtained from the ore. The whole of the tin thus obtained is sent to the Penang market for sale; and from the farmer's own account to me, he was driving a most profitable trade.

8. From a point of latitude about $11^{\circ} 45'$ North, to the extremity of the Tenasserim Provinces in $9^{\circ} 59'$ South, the whole Coast is stanniferous. In some localities pits have been sunk through the alluvium of the ancient stream courses, and the tin beds, varying from six to fourteen feet, extensively worked. For ages back the tin deposits of Malewon and Pak-Chan appear to have been worked by Siamese and Chinese, and at a period during the sixteenth century, when the Portuguese established a trading mart at Martaban, the tin of Tenasserim was a celebrated article of commerce. It is also mentioned by an ancestor of mine, Ralph Fitch, who visited the town* of Tenasserim in the middle

* The ruined walls and gateways of this old city are overgrown with heavy jungle, but still discernible: the area within them is very extensive.

There are now only a few huts on the site.

of the sixteenth century, which he states was then a large and thriving city with an extensive trade.

9. The Siamese, who at present work this tin, work only for a few weeks in the year, the remainder being spent in hunting and fishing: they have no cultivation, and the rice they eat is imported. It appears strange that the mineral resources of these Provinces have not been availed of by European capitalists during our own times, and no more systematic working adopted for procuring tin ore than the rude, desultory, and wasteful processes described above.

FROM LT. W. P. HARRISON, Deputy Commissioner, Mergui, to COLONEL A. FRYCHE, Commissioner, Tenasserim and Martaban Provinces, Moulmein,—(No. 38, dated the 17th August 1861.)

HAVING just returned from a visit to Tenasserim and some places above it, I have the honor to bring to your notice the advisability, in my opinion, of re-opening the working of the coal, which you are aware is abundant in that locality.

2. I spent two days in visiting the old coal field at Thatay Khyoung, and as I intend sending you a specimen of the coal, I will add a brief account of how I obtained it.

3. I went to the old site, situated on the right bank of the Thatay Khyoung, which falls into the Tenasserim river, about fifty miles above, and on the opposite bank to Tenasserim town. Here the old shafts are still visible about half a mile in a straight line from the bank of the Tenasserim River. I started early one morning from a small hut I had built on an island in the main river with six Kareen coolies, two crowbars, two momoties, and half a dozen baskets, and selected a place near one of the old pits for digging. Cutting down through loose soil for about three or four feet, we came upon a stratum of stiff white clay, in which numerous round stones were imbedded. Underneath this we found loose black soil and coal mixed with clay for about two feet, when we cut into a vein of coal which had

never been touched before, and from which I send you a few specimens. The next day I had to dig down again to the vein, and our work was considerably retarded by water. I could not get more than three or four hours' good work out of the Kareens, work which they declared was so hard that they would be laid up with aching bones for a week after it; and notwithstanding this, and the few appliances I had, I managed to bring away in my boat about 7 or 8 cwt. of coal.

4. I am inclined to think that the principal reason why these coal fields were abandoned was, that the expenses incurred were too great. On referring to the books in my Office, I find that Captain Chase, when Deputy Commissioner here in 1854, brought down $18\frac{1}{2}$ tons of coal from a place called Himlap, not far from Thatay Khyoung, and that it cost no less a sum than Rupees 34 a ton: at this rate of course no purchasers could be found. Then again I am aware that at one time the Mergui coal had a reputation of being liable to spontaneous combustion, but I believe that Professor Oldham, who visited these coal fields, decided that the coal was no more liable to this objection than any other coal.

5. The only point, therefore, which remains to be seen is, whether it can be so economically worked as to command a ready sale, and I beg to solicit your sanction to my attempt to show this.

6. It is practical experience only that can tell how to make a reliable estimate, and I fear that the absence of this in me may operate to prevent your entrusting to my hands the development of the trade. Neither can I commence it entirely without funds, and you will, of course, ask for a detail of the plan I intend pursuing. A detail I cannot give, but I shall outline the plan as well as lies in my power.

7. I would lay down a wooden tramway from the pit to the river bank, for the Thatay Khyoung is unavailable for water carriage from its tortuous channel, rocky bed,

and shallow water, and, on this tramway, I would put trucks capable of conveying half a ton of coal. The tramway would lead to the bank of the river, and would be made so that the contents of the trucks might be shot directly on to bamboo rafts. Bamboos are numerous in the vicinity, and the sale of them in Mergui would, at first, more than pay the expenses of cutting them and making the rafts.

8. The tramway would have a slight descent towards the river; the general level of the ground would give this advantage, and the timber for it might all be cut up in the neighbourhood.

9. With Rupees 1,000, I think I could make this tramway, and provide trucks, tools, pumps, &c., and I am in great hopes that you will sanction this advance, and allow me to commence work as soon as possible. I know it is wrong for me to speak too confidently, but I cannot help thinking that the advance would not be long outstanding. The sum I ask for is small in proportion to what has already been spent on these Mines. It shall not be exceeded, and I will use my best exertions to see it repaid as soon as possible.

10. From what I have seen, I think twenty men could, with the aid of the tramway, easily put a ton of coal a day on the rafts. Coolies I could obtain for six annas a day, giving them their wages partly in rations: this would be only Rupees 7-8 a ton, and bringing the rafts down would cost 8 annas a ton. There must be added sufficient to pay off the advance, to keep up the stock of tools, &c., and to pay for a certain amount of superintendence; and this might all be done for Rupees 3 a ton, or for less, as the quantity of coal brought down and sold increased. By this estimate, or rather by this outline of a plan, the coal could be sold in Mergui for Rupees 11 a ton, or say Rupees 12, and at this rate we should never want a market for it.

11. Doubtless, as a rule, the development of trade should be left to private enterprise, but I think this is an

exceptional case. I only wish to be enabled to show that coal can be obtained in Mergui town for Rupees 12 a ton, and could I do so, I have no doubt whatever that many private individuals or Companies would be very glad indeed to take the trade out of the hands of Government. It is to excite this spirit of enterprise by showing that the trade is profitable, that I propose again working these Mines; and to dwell on the advantages of opening the trade would be a very unprofitable waste of your time and my paper.

(True Copy.)

(Sd.) A. FYTCHE, *Lieut.-Col.*,
Commr., Tenasserim & Martaban Provinces.

From C. U. AITCHISON, Esq., Under-Secretary to the Government of India,
Foreign Department, to the Chief Commissioner of British Burmah,—
(No. 621, dated the 20th March 1862.)

IN reply to the letter from the Commissioner, Tenasserim and Martaban Provinces, dated 6th September 1861, No. 214, regarding the coal Mines at Thatay Khyoung, I am directed to inform you that the Governor General in Council considers it inexpedient to sanction the proposal of the Deputy Commissioner of Mergui to work these Mines on account of Government, or to advance him money for the purpose. But Colonel Fyche's letter and its enclosure will be published as a selection from the Records of Government, and you are requested to inform that Officer that, if private persons are attracted to the coal or tin Mines of Mergui, and are induced to work them on a large scale, both he and the Deputy Commissioner should afford them every facility and encouragement in their undertaking.

2. The specimens of coal and tin forwarded with the letter under acknowledgment have been received, and sent to the Geological Museum.

